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THE

ASIATICK MISCELLANY:

CONSISTING OF

ORIGINAL PRODUCTIONS, | FUGITIVE PIECES,
TRANSLATIONS, | IMITATIONS, AND

EXTRACTS FROM CURIOUS PUBLICATIONS.

VOLUME THE FIRST.

دراقصاي عالم بكشتم بسي | بسر بردم ايام باهر كسي
تمتع ز هر كوشهٔ يافتم | ز هر خرمني خوشهٔ يافتم

BOSTAN.

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CALCUTTA:

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PREFACE.

THE DESIGN of the ASIATICK MISCELLANY is to bring together various materials, that may render it at once entertaining, curious, and inſtructive. There are few, even among the buſy part of mankind, who do not ſometimes experience intervals of leiſure, in which, though they wiſh not to undertake what is arduous, they would be glad to apply to ſomewhat uſeful. It is the ambition of the Editor of the preſent WORK, to afford the moſt pleaſing means of indulging this inclination, and to convey ſolid information in the form of rational amuſement. To attain this end, he has choſen a path as yet untrodden, tho' the circumſtances, views, and he conceives the inclination of his readers here, as well as the curioſity of the publick at home, ſeem plainly to point towards it.

THE great changes that have of late years taken place in the political ſtate of Hindoſtan, and the manifeſt alteration they have produced in the character of the natives, thoſe eſpecially with whom Europeans have opportunities of intercourſe, are circumſtances by no means favourable to the attainment of that acquaintance with eaſtern affairs, which every one would wiſh to poſſeſs who has reſided any time in this country. But learned and ingenious travellers from Europe, have viſited the different parts of Aſia at periods, when the original character and manners

of its inhabitants, were more ſtrongly marked than now; at times, when the proſperity of its native governments, and the affluent condition of its leading men, produced faſhions and cuſtoms among the people at large, of a nature totally different from thoſe of Europe. Great ſtores of uſeful intelligence, reſpecting the Geography, Government, Revenues, Inſtitutions, Manners, and Cuſtoms of different parts of the Eaſt, are diſperſed throughout the works of thoſe travellers; but ſome of them have long been out of print, others are written in language that is now unpleaſing, and many are only to be found among large collections of travels, and in unwieldy volumes, to which it is troubleſome to refer, and which are not eaſily procured. One object, therefore, of this WORK, is, to reſcue from this ſtate the moſt intereſting parts of ſuch productions, by bringing them forth in detached extracts, from time to time, in ſuch a manner, as may beſt ſuit the taſte of the preſent age. And it is obvious, that this cannot but afford much uſeful entertainment to an Engliſh reader in India, who may compare ſeveral of theſe accounts with what he ſees upon the ſpot, may trace the changes which time and events have made in the political and civil ſtate of the countries under our government and influence, and from theſe premiſes, may draw concluſions more juſt, reſpecting their preſent ſtate, than the moſt ſagacious politicians have been able to do at home.

BUT the works of paſt times are not the only writings, which we wiſh to draw forth, to receive the praiſe they deſerve. Though Gentlemen in India are ſeldom without ſuch a ſhare of employment, as may be ſaid to conſtitute a man of buſineſs, and may therefore be ſuppoſed to have little leiſure for ſtudy or for works of genius; it is yet well known, that ſome

have

have diſtinguiſhed themſelves by attainments, which are not to be acquired but by long and arduous application, and others have employed the little leiſure they enjoy, in the production of miſcellaneous pieces, the merit of which can only be fully known, by being ſubmitted to the publick eye. From theſe two claſſes, we hope to be favoured with ſuch performances, as will render great part of our publication original, and we will venture to add truly valuable alſo.

SOME Gentlemen have promiſed, and others have actually ſupplied us with ſome genuine extracts from Perſian authors of repute, tranſlated with ſo much care, as to admit of being publiſhed with the original and tranſlation on oppoſite pages. And though this part of the WORK may, at firſt ſight, ſeem particularly deſigned for thoſe who ſtudy the Perſian language, and will undoubtedly be of ſingular uſe to them, it is yet by no means on their account alone, that the extracts appear in that form. The tranſlations will, we truſt, be always matter of curioſity and entertainment to Engliſh readers alſo, who in ſeeing them accompanied by their reſpective originals, will have reaſon to be ſatisfied, that what is preſented to them as a ſpecimen of eaſtern hiſtory, or compoſition, is neither ſpurious, nor diſguiſed by borrowed ornament, but is genuine, pure, and unadulterated. Every performance of this kind will be thankfully received, whether it be a tranſlation from the Perſian, or from any other language, that can properly be termed Oriental.

THE head of fugitive and miſcellaneous pieces, allows of a wider range than the foregoing, as it will comprehend free tranſlations, imitations, eſſays, and more eſpecially all poetical pieces that have any relation,

near

near or remote, to Oriental ſubjects. It would not become us, in this place, to anticipate the ſentiments of the publick, upon ſeveral of the compoſitions which we have ready to be inſerted in this claſs; ſome of them are already known to a few, and from the applauſe they have received in ſmaller circles, may be ſuppoſed capable of exciting more general plaudits. And as it is probable that many excellent productions of youthful genius, and eſſays of poetic fancy, are too often, like the Sybil's leaves, diſperſed and loſt, we ſhall deem it a happineſs, if this MISCELLANY, ſhall prove a means of arreſting ſuch pieces in their flight, and collecting them for future uſefulneſs.

THE

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ASIATICK MISCELLANY.

A DISCOURSE *delivered to the* CLERGY *of the Archdeaconry of* ELY, *on May the 9th and 10th* 1780.—*By* RICHARD WATSON, D. D. F. R. S. *Regius Professor of Divinity in the University of Cambridge, and Archdeacon of Ely* *.

REVEREND BRETHREN,

HAVING never been possessed of any ecclesiastical preferment, by which it became necessary for me to attend either an Episcopal, or Archidiaconal Visitation, it is very probable that I may be guilty of several informalities and mistakes in conducting the business of this day. I can have no hesitation, however, in asking, and no doubt indeed of obtaining from your candour, an excuse for every thing of that sort.

BEING willing to tread in the steps of my predecessors; and understanding, that it has been customary for them to address the Clergy at their primary visitation, I shall also venture to trouble you with a few observations at this time; not meaning for the future to trespass often upon your patience in this way; nor yet precluding myself by this declaration, from doing it, whenever I shall judge it to be a proper occasion.

* Now Bishop of Landaff.

Most of you, as well as myself, have been educated in this university; and feel, no doubt, a warm attachment to the interests, and a filial reverence for the honour of our common *Alma Mater*. You will therefore suffer me, I hope, instead of attempting to instruct men older and wiser than myself in the nature and duties of the ministerial function, to step a little perhaps out of the ordinary road, whilst I explain to you my ideas on a subject of some importance to the honour of the University; and probably of some efficacy towards the support of Christianity. Many of you, I fear, will look upon the project as too vast and visionary, to be attended with success; but knowing, that the most complicated machines are put in motion upon the simplest principles; and not being of a disposition to call out, *there is a lion in the way*, as an excuse for sitting still, I will lay before you, without further preface, a few thoughts on the encouragement of Oriental Literature.

It is not unknown to you, that from the fourth to the fourteenth century, there were few in Europe who understood any of the Oriental Languages. Jerome in the fourth century was excellently skilled in them, and zealous in exhorting others to a similar proficiency: but from his time, to the Pontificate of Clement the Fifth, the Hebrew and Arabic tongues seem to have been no where cultivated with success. In the Council holden at Vienna in 1312, it was decreed, that schools for teaching the Hebrew, Chaldee, and Arabic languages should be erected in the Universities of Bologna, Paris, Oxford, and Salamanca, and in some other places. Near two hundred years after the holding of this Council, John Picus, Prince of Mirandula, and John Rheuclin, are reckoned amongst the first restorers of Oriental literature in Italy and Germany; whence it is probable, that the establishments of Clement had failed, in some degree, of the end proposed.

In the sixteenth and seventeenth centuries, the Oriental languages were studied with as great sedulity as the Greek and Latin. Pagninus and Vetablus in France; Galatinus and Arias Montanus in Spain; Felix Pratensis, and Elias Levita in Italy; Munster and Avenarius in Germany; in Holland, Erpenius and Golius; in England,

land, Pocock, Walton, and Caftell, with innumerable others in different countries, were not only very affiduous in the cultivation of the Eaftern languages, but have alfo furnifhed by their works great affiftance to thofe, who fhall be difpofed to follow them in the fame purfuit.

The tafte for experimental philofophy, which was introduced into our own, and other countries towards the end of the laft century, has given a great turn to the ftudies of men in every part of Europe. The book of nature is written in an univerfal language: it may be read, to a greater or lefs extent, by every one. Men moreover are not anticipated in their philofophical refearches by the labours of their predeceffors; for every particular fubject of natural philofophy is capable of indefinite improvement; and its general object is as extenfive as the nature of things. This delightful inveftigation of natural phænomena, and their caufes, has, it is apprehended, much diverted the attention of moft univerfities in this quarter of the world from the ftudy of language. The tranflations alfo which have been made of the beft Greek and Roman writers, have contributed not a little, to the damping of men's ardour in the purfuit of what is called claffical knowledge: but however it may be accounted for, the fact, I believe, is certain, that the dead languages are much lefs generally underftood at prefent, in every part of Europe, than they were 150 years ago; and they will probably become lefs and lefs fo every day.

But it is no part of my defign, to enter into the reafons for or againft the revival of Grecian, or Roman literature; let us but once have as good tranflations of all the Oriental books, which are now confuming in the libraries of Europe, as we have of thofe which are written in the Greek and Latin tongues, and a great part of my wifh will be accomplifhed. Why fhould the fine talents of thofe, who have a turn for languages, be for ever confined to the making a few meagre additions to the learned labours of fuch as have gone before them, in publifhing or commenting on the works of Greek and Roman authors, whilft the extenfive field of Arabic, Perfic, and Chinefe literature remains unknown or unexplored?

It

It may be objected, that if we may judge of the worth of the unpublished parts of Oriental learning from that of the works which have been already translated, we have no great reason to lament our want of information on the subject. Who would give himself the trouble to read the philosophy of Aristotle, as illustrated by an Arab? Who would form his historical creed from the tales of Persia? Who would employ his time in finding out the morality contained in Oriental proverbs, or think of soothing the anxieties incident to human life by perusing Arabian poetry? Objections such as these have no force. We yet know nothing, or next to nothing of the treasures of eastern learning; but, from what we do know, there is no reason why we should be deterred from endeavouring to know more. Proverbs and poems have their graces and their uses: but from eastern learning we derive more substantial benefits, than what can be expected from such compositions. We owe Algebra entirely to the Indians, or Arabians: Chymistry, Medicine, Natural History, Geography, and many of the most abstract sciences are indebted to the Arabians, if not for their birth, at least for their support and protection, when they were abandoned by all the states of Europe. It is said, that the Arabians translated into their own language the most celebrated works of all other nations. If this be a fact, and the learned admit it as such, have we not great reason to believe, that many monuments of Roman, Grecian, Egyptian, and Chaldean literature, may be preserved in the Arabic translations, though the originals are irrecoverably lost? No language, not even the Grecian, after the conquests of Alexander, had ever so extensive a spread as the Arabic after the victories of Mahomet.—But I forbear to enlarge on a subject well known to you all; nor will I remind you of the utility of the Oriental learning in the interpretation of Scripture; it being acknowledged, that the best commentators, either of ancient or modern times, from St. Jerome to the present Bishop of London, are those who have been the most conversant with Hebrew, and the other sister tongues.

It is a work worthy of the attention of all the Universities in Europe, to undertake the translation of the Oriental manuscripts which we are at present possessed of.

We

We have hundreds of volumes in our Engliſh libraries; France, Holland, Italy have many; and the library of the Eſcurial alone, if we may judge from the catalogues which have been lately publiſhed, would amply reward all our pains. Men ſkilled in theſe languages ſhould be invited from every quarter, formed into a kind of ſociety, and employed for life under the direction of proper perſons, in the drudgery of tranſlation. Nothing worth notice, in this way, can be expected from the detached labours of a few profeſſors of Hebrew or Arabic; men of liberal education cannot readily be brought to undertake ſuch a taſk, and if they could, the matter may be effected at a much eaſier expence by the labours of inferior perſons. What would be an adequate reward for three or four needy Turks or Perſians, would not be a proper ſtipend for one man of letters, who ſhould be obliged annually to produce the fruits of his unremitted diligence.

But without entering into the particular manner of accompliſhing this deſign, I cannot help being of opinion, *that an inſtitution eſtabliſhed at Cambridge, for the expreſs purpoſe of tranſlating and publiſhing Oriental Manuſcripts*, would redound to the credit of the Univerſity; and tend to put the learned world in poſſeſſion of a very valuable part of literature, of which at preſent we have but a very imperfect knowledge. There is no reaſon to be alarmed at the difficulty of this undertaking, when we conſider what the great induſtry of Doctor Kennicot has effected in collating the Hebrew manuſcripts of the Old Teſtament; for if the ability of one man can do ſo much, what might not be expected from the joint abilities of a ſociety of men united into a body, for the accompliſhing of one ſingle object?

But an eſtabliſhment at home, for the purpoſe of tranſlating ſuch Oriental Manuſcripts as are already to be met with in Europe, is but a part of the plan; men ſhould be ſent abroad into Perſia, India, China, into every country of the globe where there are manuſcripts of any antiquity, in order to collect them; for it is a mortifying reflection, that we know very little of the hiſtory of the human race; eſpecially when there is a probability, that we might know more. The mouldering hand of time has, indeed, defaced ſome of the moſt precious monuments of antiqui-

ty;

ty; and thofe few which might have efcaped the natural viciffitudes of human things, have been utterly deftroyed by the defolation of unnatural war. The peftilent ambition of a few bad men, has left us in a ftate of irremediable ignorance, I fear, concerning the mutual dependencies of different nations, the primeval population of the globe, and the intellectual improvement of the human race. Yet, much remains to be done. Europe is but lately emerged from a long barbarifm; and there may be countries in Afia, which have never experienced any interruption in the progrefs of arts, or the cultivation of learning.

According to the Mofaic account, the whole earth has been peopled from that fmall remnant of mankind, which efcaped the univerfal deluge. But whether we fuppofe the feveral migrations to have taken place from the confines of Mount Ararat in Armenia, where the Ark refted, or the plains of Shinar, where Babel was built; ftill it is probable, that as many colonies would go eaftward as weftward in fearch of fettlements. This, I fay, feems very probable; yet all the ancient hiftories, which we are acquainted with, refpect the tranfactions of the human fpecies to the weftward of Armenia and Shinar. By cafting an eye on a globe, or a map of the world, we fhall be convinced of the truth of this obfervation. Of the Medes, Affyrians, Perfians, Egyptians, Arabians, Greeks, Romans, and other weftern nations, we have accounts more or lefs full and authentic; but concerning the various colonies which, in procefs of time, after the deluge, traverfed the plains of Afia from the Indus to the Ganges, from the Ganges to the extremity of China, Tartary, and Japan, profane hiftory is wholly filent; or fpeaks with extreme diffidence and uncertainty. There can no poffible reafon, I think, be affigned why the defcendants of Noah fhould have all gone in one direction; for the part of the globe to the eaft of the fettlement of Noah and his family, after the flood, was peopled in all likelihood as foon as that to the weft. Arts and Sciences have been as fuccefsfully cultivated, and the conteft for power may have been as fharp, and may have produced as many great monarchies amongft the inhabitants of the eaftern portion of the globe, as we know they did in the weftern.

Medus

——— Medus ademit
Assyrio, Medoque tulit moderamina Perses.
Subjecit Persen Macedo: cessurus et ipse,
Romanis. ———

These lines of Claudian contain a compendium of all the ancient history, which the Greeks and Romans, and we, through them, have had any account of: but we have good reason to believe, that could the synchronous histories of Indostan, Thibet, Siam, and China be obtained, they would be well worthy of our attention. For if a skill in manufactures be a sign of civilization, we know from various authorities, that the Indians and Chinese were as much superior to the most ancient nations of the western world, in the arts of dying, japanning, weaving of silk, and linen, and other trades, as they are at present to us. "And if we may be allowed to draw "any conclusions from the immense buildings now existing, and from the little of "the inscriptions, which can be interpreted on several of the Choultrys and Pago-"das, I think it may safely be pronounced, that no part of the world has more "marks of antiquity for Arts, Sciences, and Civilization, than the peninsula of "India from the Ganges to Cape Comorin *."

Strabo observes, that few merchants in his time, who, by sailing up the Nile and the Arabian Gulf, went into India, ever penetrated as far as the Ganges; and that those who did reach it were unlearned, and little fitted for writing the history of a country. He might perhaps as justly have said, that the views of merchants in all ages and countries center in the same point, the acquisition of wealth; and this not being generally to be obtained without much trouble, anxiety, and risk, it ought not perhaps to be expected of them, that they should employ either their industry, or their fortune in clearing up, for the satisfaction of philosophers, points of no great consequence to their commerce. The zeal with which European merchants have endeavoured to extend their traffick, and European missionaries to propagate

* Philos. Trans. 1772, p. 354.

their

their religion, has for the laſt two or three centuries brought us in a ſmall degree acquainted with the eaſt; but it is ſtill, in a great meaſure, a *terra incognita*, with reſpect to its natural and civil hiſtory. And the means, indeed, of future information muſt be utterly deſtroyed, if other religious miſſionaries reſemble ſuch as lately were met with in the province of Napal, who made it their boaſt, that they had burnt three thouſand manuſcripts. A loſs this much to be regretted! ſince there are many manuſcripts to be found amongſt the inhabitants of Napal, which treat of the hiſtory of India, going back above three thouſand years; they are ſaid to be written in the Nagri language, which is thought to be the original language of India, and older than the Shanſcritta *. The ingenious account, which has been publiſhed of the kingdom of Thibet †, is far from ſatisfying our curioſity; it ſerves rather to excite our warmeſt wiſhes, that proper perſons might be ſent into that country, and every other part of the eaſt, for the purpoſe of inveſtigating the ancient and modern hiſtory of the nations, which inhabit ſo conſiderable a part of the globe.

To men whoſe minds are chained to the earth by the ſordid purſuits of wealth, or the empty ones of ambition; who are debilitated by ſenſual pleaſure, or rendered torpid to every arduous exertion by habitual inactivity; who, unconſcious of its importance, fritter away this ſhort period of exiſtence in a frivolous attention to trivial concerns; in a ſlaviſh ſubſerviency to the uniform prejudices of the age or country, in which they happen to be born; to men of this complexion every attempt to inveſtigate the nature of this earth, or the hiſtory of its inhabitants, will appear a chimerical undertaking, originating in idle ſpeculation, and terminating in uſeleſs conjecture. But notwithſtanding the indifference which many men feel reſpecting every intellectual accompliſhment, which happens not to fall in with their particular mode of ſtudy, or apprehenſion, I doubt not but there are many of a contrary turn, who would zealouſly ſacrifice their health, riches, and repoſe in ſupport of any liberal

* Philoſ. Tranſ. 1770, p. 441.

† Ibid. 1776, p. 465,

and

and enlarged plan, which might be concerted for bringing us acquainted with the general hiſtory of our ſpecies.

WE have been accuſtomed from our infancy, to conſider the hiſtories which have been tranſmitted down to us from the Greeks, as being the undoubted records of real tranſactions; yet a Gentleman well ſkilled in the oriental languages, has lately informed us, that in the Perſian hiſtories, which treat of the ſame period of time with the Grecian, there is not a "veſtige to be diſcovered of the famous battles of Marathon, "Thermopylæ, Salamis, Platæa, or Mycale; no mention of the great Cyrus, nor of "any king of Perſia, who, in the events of his reign, can apparently be forced in-"to a ſimilitude:" In ſhort, from every reſearch which he has had an opportunity of making, he is of opinion, that there is nearly as much reſemblance between the annals of England and Japan, as between the European and Aſiatic relations of the ſame empire during the ſame period *. — It is an eaſy matter to accuſe this author of great credulity; to ridicule his reſearches into oriental literature, and haſtily to condemn in the groſs all Perſian hiſtorians as mere Romancers, when put in competition with the venerable writers of ancient Greece; but an impartial inquirer after truth will wiſh the matter to be thoroughly ſifted; he will ſuſpend his judgement, till he has examined both ſides of the queſtion, by the rules of ſound criticiſm; and, for this end, he will be deſirous of ſeeing good tranſlations of the principal Perſian books, that the learned world in general may be in a ſituation to weigh their merits.

THE writings of Moſes have hitherto been conſidered as the oldeſt in the world; but, in the preface to the Code of Gentoo Laws, we are told of a curious hiſtory of India compoſed four thouſand years ago, and from thence tracing mankinds upwards through ſeveral millions of years. —This, and all the reſt that is delivered concerning the great antiquity of the annals of India, you and I may probably be diſpoſed to conſider as a mere fable; but there are many, neither profligate in their manners, nor deſtitute of talents, who have not the ſame veneration for the

* Richardſon's Diſſert. on the Languages, &c. of Eaſtern Nations.

writings of Mofes, that we have; and they may confider the Indian annals delivered down by the ancient Bramins, to be as authentic, as thofe of the Bible; at leaft they will be perplexed with an uneafy Scepticifm, from which nothing but a further examination into the Indian writings can free them. God forbid, that the fearch of truth fhould be difcouraged for fear of its confequences! the confequences of truth may be fubverfive of fyftems of fuperftition; but they never can be injurious to the rights, or well founded expectations of the human race. We believe the Scriptures, and our hopes of eternal life are built on their truth; but we truft, that no faith can be acceptable to God, which is not grounded on reafon; and as reafonable beings we wifh not to entertain any hopes, the foundations of which can be fhaken by the moft rigid inquiry into the hiftory of mankind.

But the antiquity of the Indian annals is not the only circumftance with feems to militate againft the Mofaic hiftory; we are told, that the Gentoo fcriptures make no mention of the deluge; and that the Bramins affirm, that the deluge never took place in Indoftan *. Now, I look upon the deluge to be a circumftance of fuch a fingular nature, that, fuppofing it to have happened, the memory of it could never have been extinguifhed amongft the generality of the nations, which inhabit the earth. It is not, according to the moft received chronology, much above four thoufand years fince that great event took place; and if any individual had the means of tracing back his pedigree through lefs, perhaps, than 140 generations, he would find either Shem, or Ham, or Japhet to have been his great progenitor. It is very poffible for a tradition, which has paffed through fo many hands, to have been much altered; yet the tradition of fo fignal a calamity, as the deftruction of the human race by a deluge, could not, I conceive, have been wholly loft, except perhaps amongft a few nations utterly buried in barbarifm. And, in fact, learned men † have abundantly proved,

* Code of Gentoo Laws, Pref. p. 38.

† The curious reader will find a good collection of the principal Heathen Accounts of the Flood, in Catcott's Treatife on the Deluge, p. 98. See alfo Grotius de Varita. C. Rel.; and, above all, the moft learned and ingenious Work of the prefent century, Bryant's Mythology.

that

that a tradition concerning a deluge has prevailed in every quarter of the globe; not only amongst the Romans, Grecians, Egyptians, Babylonians, Persians, Scythians; but amongst the Iroquois, Mexicans, Brasilians, Peruvians and other nations of America; and I have been informed by one of the navigators to the Southern Hemisphere, that the inhabitants of Otaheita being asked concerning their origin, simply answered, that their supreme God, a long time ago, being angry, dragged the earth through the sea, and their Island being broken off was preserved. Now if a tradition concerning a deluge has prevailed in almost every part of the globe, except in India and China, (for some add China likewise) may it not be a reason for us to hesitate a little, till we know more of those countries, before we positively affirm, that they have no such tradition, especially when there is a diversity of testimony upon the subject? For it deserves to be remarked, that what is said in the preface to the Code of Gentoo Laws, relative to the want of a tradition concerning a deluge in the Gentoo Shasters, (or Scriptures) is contradicted by an author, who lived in India, and wrote his Account of the Sect of the Banians about 150 years ago; for he expresly says, that he made his collections, by the help of interpreters, from the Shaster; and he has the following words:—"As if the world needed cleansing of his defilement, and pollution, there "came a flood, that covered all nations in the depths—and so concluded the first age "of the world according to the tradition of the Banians *." As to China, there are also different accounts: some affirming, that the Chinese have a tradition concerning the luge †; others denying that they have any ‡; but as many are of opinion, that the certainty of the Chinese annals cannot be carried up to a period antecedent to the de-

* Lord's Discovery of the Banian Religion, Chap. 6.

† De diluvio multa est apud Sinicos Scriptores mentio: de illius origine causaque nulla. Quod proinde Noeticum-ne fuerit, an aliud Sinis peculiare, quale Ogygium olim in Attica, in Thessalia Deucalioneum nondum liquet. Illud pro certo compertum, Sinensem de diluvio historiam non multum a Noëtico abesse, quippe quæ ter mille circiter Annis vulgarem Christi epocham prægreditur. — Martinii Histor. Sin. L. 1. p. 12. See also Le Chou-King, par M. de Guignes.

‡ Ad universale diluvium quod attinet, nihil adhuc quidem certi vel explorati, in Sinarum libris ac monumentis inveni. Couplet Præfa. ad Tab. Chron.

luge,

luge *, have we not great reaſon to expect, that a more minute inveſtigation of the hiſtory of that people will tend to remove the difficulties which many labour under in their attempts to derive all the human ſpecies from one common ſtock.

I KNOW, that many look upon the account of an univerſal deluge as a mere fable; and hold the idea of all mankind having originated from a common ſtock, whether you ſuppoſe that ſtock to have been Adam, or Noah, as very unphiloſophical: this is not a place to combat their philoſophy; but ſurely it is no trifling proof of the novelty of the human race upon the ſurface of the earth, that no part of ancient hiſtory, which deſerves credit, reaches, according to the opinion of Varro the moſt learned of the Romans, beyond the firſt Olympiad. The annals, indeed, of India and China ſeem to form an objection to this obſervation; but future examination will, probably, ſhew it to be an objection of no weight. The Chaldeans formerly boaſted, as the Indians and Chineſe do now, of their great antiquity: and were ſaid to have kept aſtronomical obſervations for four hundred and ſeventy thouſand years: but when Ariſtotle intreated Calliſthenes to inquire into the antiquity of the Chaldeans, he received for anſwer, that, upon the taking of Babylon by Alexander, he could not find that they were poſſeſſed of any obſervations which reached above 1903 years backwards *. Now Babylon was taken by Alexander 331 years before Chriſt; which number, being added to the former, gives 2234 years before Chriſt, for the utmoſt known limit of Babyloniſh antiquity; and this number falls, upon the moſt moderate computation, above one hundred years ſhort of the æra aſſigned for the deluge.

IF therefore we ſhould be able to find in the hiſtories of the Eaſtern nations as certain traditions concerning a deluge, and as certain proofs of the invalidity of their pretenſions to any great antiquity, as are confeſſedly to be met with in every other

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* See Du Halde's Hiſtory of China; and Mémoires concernant l'Hiſtoire, les Sciences, les Arts, &c. des Chinois, a Paris 1776. — The letters indeed of De Mailla, prefixed to the Hiſtoire generale de la Chine, carry the origin of the Chineſe to an æra not conſiſtent with the Hebrew Chronology, but ſufficiently conformable to that of the Septuagint.

† Voſſius de Ætate Mundi, Cap. IX.

quarter

quarter of the globe, ſhould we not have great reaſon to acquieſce in the account given by Moſes of the deluge, and the ſubſequent ſpreading of the deſcendants of Noah over all the earth, notwithſtanding the difficulties which may attend our endeavours to explain the manner in which the deluge was effected, or the doubts which ſome have ſuggeſted concerning its having ever taken place from their not being able to diſcover any veſtiges of it on the ſurface of the earth.

WE had beeen taught by Woodward, and others, to look upon the ſhells and other exuviæ of fiſhes, which are found in moſt mountainous countries, as unequivocal marks of a deluge; and to conſider the impreſſions of plants, which are met with far beneath the ſurface of the earth in many mines, eſpecially in thoſe of coal, as proofs of the plants themſelves being buried there by the deluge; but all theſe, and other ſimilar concluſions are now to be abandoned; for it is the opinion, not of a ſhallow dabbler in the ſcience of nature, but of the great Linnæus himſelf, that whatever marks there may be of a ſlow and almoſt inſenſible converſion of ſea, into dry land, there are none of a deluge any where to be found.—*Cataclyſmi univerſalis certa rudera ego nondum attigi, quouſque penetravi; minus etiam veram terram Adamiticam, ſed ubique vide factas ex Æquore Terras, et in his mera rudera longinqui ſenſim præterlapſi ævi* *.

I AM far from ſubſcribing to this opinion; but were it even admitted to be true, you will probably think, that an univerſal tradition concerning a deluge is a more certain proof of the fact, than the hypotheſis of a natural hiſtorian can be of to the contrary.

BUT beſides the univerſality of the tradition concerning a deluge, which a more minute acquaintance with the general hiſtory of mankind would probably eſtabliſh, other proofs of a common origin might be expected from the inquiry. The deſcend-

* Syſtema Naturæ. Tom. III. p. 5.

ants

ants of Noah probably lived together as one family after the deluge, till their increasing numbers forced them to separate, in search of new habitations; but whilst they remained united as one body, they would have many customs civil and religious in common; would be acquainted with the make and application of many instruments military and œconomical; and this degree and kind of knowledge would accompany the several colonies into every part of the globe; so that one might reasonably enough expect, that all nations, at least, in their infancy, would have some agreement in things of this sort, on the supposition that they were all derived from the same root. If *Great Britain* should in the course of two or three thousand years sink into that state of barbarism, in which Cæsar found it, yet it is probable, that from a similarity of customs then subsisting in Britain, and America, a philosopher might investigate a common origin. You would not allow me time to enlarge upon several customs, which were very general, and are too singular to have sprung from any common necessity of mankind; such as the olive-branch being a signal of peace, not only amongst Greeks and Romans, but likewise amongst the Alpine nations, who met Hannibal in his passage; amongst the Americans, who addressed Columbus; amongst other barbarians mentioned by Dampier; and among the inhabitants of the Southern Isles, discovered by our late navigators. Human sacrifices, serpent worship, cuttings in the flesh at funerals, sounding of trumpets, &c. during eclipses, and many other customs might be mentioned; and a further investigation may still discover more, which have had almost an universal prevalence amongst mankind. Add to this the similarity of shape observable in the spears, bows, trumpets, drums, hatchets, chisels, hooks, nets, boats, and many other instruments of the Greeks, Romans, Persians, Egyptians, Scythians, Americans, Chinese, Indians, New Zealanders, and most other nations; and we may perhaps be induced to think that this similarity of customs and instruments amongst nations very distant in situation, and in other respects wholly different in manners, may point in some degree towards a common origin of the human race. By way of illustration, I will mention a few customs, which were wholly the same amongst people as far removed from each other as the Egyptians and Peruvians.

THE

THE most ancient temples of the Egyptians had no ſtatues; and the famous temple of the Sun in Peru is ſaid to have had none.

THE Egyptians embalmed the bodies of their kings, and converted their ſepulchres into temples; the Peruvians preſerved the carcaſes of their dead kings with as much art as the Egyptians; and placed them on golden ſeats in their temple.

THE Egyptians held the rainbow (that token by which God covenanted never more to deſtroy the earth by a flood) in the higheſt veneration; the Peruvians built a temple to the rainbow; painted its image on the walls of the temple; and celebrated its appearance by clapping of hands, and other marks of feſtivity. Their kings, moreover, had a rainbow and two ſerpents painted on their ſhields, as myſtic ſymbols probably of the lapſe of our firſt parents, and of the preſervation of Noah.

THE Egyptians held ſacred a perpetual fire; the Peruvians did the ſame, and had a college of virgins dedicated to the ſun for its guardians.

THE Egyptians divided the zodiac into twelve parts; the Peruvians did the ſame, and uſed the ſame year with the Egyptians.

THE Egyptian prieſts, before the celebration of their ſacred rites, were obliged to uſe connubial abſtinence, to bathe, and to faſt; the Peruvian prieſts were ſubject to ſimilar injunctions.

THE Egyptian women made ſacred cakes of flour, which they offered to the queen of heaven; — at their principal ſolar feſtivals called *Raymi* and *Citua*, the Peruvian women did the ſame.

To mention but one circumſtance more — Diodorus Siculus informs us, that of the three parts, into which Egypt was divided, the prieſts had one for the maintenance of religion;

religion; the Peruvians made a ſimilar diviſion of their territory, and dedicated one part out of three to the Sun; and from the revenue ariſing from that part, they ſupported the prieſts of the Sun, and the whole of their religious eſtabliſhment *.

I am not here undertaking to derive the Peruvians from the Egyptians; but ſimply to ſhew that an accurate attention to the cuſtoms of mankind in different parts of the globe might ſerve as a clue ſo far at leaſt to connect different nations, as to make us receive with leſs reluctance, than ſome men ſhew, the Moſaic relation of the manner in which the earth has been peopled.

The diſcoveries, relative to the geography of the globe, which have been made by Britiſh navigators, under the auſpices of his Majeſty, will ever be remembered to his honour. But navigators, though animated by the ſpirit of enterpriſe, and poſſeſſed of the moſt enlarged underſtandings, have ſeldom any favourable opportunity of becoming acquainted with the civil and religious cuſtoms, oral traditions, and written hiſtories of the nations, which they may happen to meet with. Information of this kind, ſuch as one would wiſh to rely on, cannot ordinarily be obtained without a long and familiar intercourſe with the inhabitants of a country.

But the ſubject is infinite, and I muſt have already wearied out your attention; the ſum of what I would advance is this—that a tranſlation of the chief Oriental Manuſcripts, and an examination into the ancient and modern ſtate of the Manners, Arts and Literature of the Eaſtern nations, would greatly contribute towards perfecting our knowledge of the natural hiſtory of the globe, and of the civil hiſtory of the human ſpecies; and in particular, it would, I verily truſt, tend to remove many of the difficulties, which have been conceived againſt the authority of Moſes, from the ſuppoſed high antiquity of the eaſtern hiſtories, and their ſilence concerning a deluge.

* Compare Witſii Ægyptiaca with the hiſtory of Peru by Garcilaſſo de la Vega.

As

As to the means of accomplishing this end, they might be pointed out with great facility. A small society of proper persons, part of whom should be employed at home in translating, and the other part in travelling to collect materials, would complete the business in half a century. The public expence, attending the maintenance of such a society, would be but as a drop in the ocean, compared with what is annually expended for less beneficial purposes; but, without increasing the public burdens, by recurring to Parliamentary liberality, we need have no fear of obtaining from Royal Munificence, or private benefaction such aids, as when added to other resources, which the University has a prospect of speedily possessing, would be sufficient for the purpose.

I hope no apology will be thought necessary for having entered so fully into a literary subject; when it is considered, that I am addressing a body of Clergy; and that within the precincts of the University of Cambridge.

A

HYMN

TO

CAMDEO.

By Sir WILLIAM JONES.

THE ARGUMENT.

THE *Hindú* God, to whom the following poem is addreſſed, appears evidently the ſame with the *Grecian* Eros and the *Roman* Cupido; but the *Indian* deſcription of his perſon and arms, his family, attendants, and attributes, has new and peculiar beauties.

According to the mythology of *Hinduſtán*, he was the ſon of Maya, or the general *attracting* power, and married to Retty or *Affection*; and his boſom friend is Bessent or *Spring*: he is repreſented as a beautiful youth, ſometimes converſing with his mother and conſort in the midſt of his gardens and temples; ſometimes riding by moon-light on a parrot or lory, and attended by dancing-girls or nymphs, the foremoſt of whom bears his colours, which are a *fiſh* on a red ground. His favorite place of reſort is a large tract of country round Agra, and principally the plains of *Matra*, where Krishen alſo and the nine Gopia, who are clearly the *Apollo* and *Muſes* of the *Greeks*, uſually ſpend the night with muſick and dance. His bow of ſugar-cane or flowers, with a ſtring of bees, and his *five* arrows, each pointed with an *Indian* bloſſom of a heating quality, are allegories equally new and beautiful. He has at leaſt twenty-three names, moſt of which are introduced in the Hymn: that of *Cám* or *Cáma* ſignifies *deſire*, a ſenſe which it alſo bears in ancient and modern *Perſian*; and it is poſſible, that the words *Dipuc* and *Cupid*, which have the ſame ſignification, may have the ſame origin; ſince we know, that the old *Hetruſcans*, from whom great part of the *Roman* language and religion was derived, and whoſe ſyſtem had a near affinity with that of the *Perſians* and *Indians*, uſed to write

write their lines alternately forwards and backwards, as furrows are made by the plough; and, though the two laſt letters of *Cupido* may be only the grammatical termination, as in *libido* and *capedo*, yet the primary root of *cupio* is contained in the three firſt letters. The ſeventh ſtanza alludes to the bold attempt of this deity to wound the great God *Mahadeo*, for which he was puniſhed by a flame conſuming his corporeal nature and reducing him to a mental eſſence; and hence his chief dominion is over the *minds* of mortals, or ſuch deities as he his permitted to ſubdue.

THE HYMN.

WHAT potent God from *Agra's* orient bow'rs
Floats thro' the lucid air, whilſt living flow'rs
With ſunny twine the vocal arbours wreathe,
And gales enamour'd heav'nly fragrance breathe?
  Hail, pow'r unknown! for at thy beck
  Vales and groves their boſoms deck,
  And ev'ry laughing bloſſom dreſſes
  With gems of dew his muſky treſſes.
I feel, I feel thy genial flame divine,
And hallow thee and kiſs thy ſhrine.

" Knowſt thou not me?" Celeſtial ſounds I hear!
" Knowſt thou not me?" Ah, ſpare a mortal ear!
" Behold"—My ſwimming eyes entranc'd I raiſe,
But oh! they ſhrink before th' exceſſive blaze.
  Yes, ſon of *Maya*, yes, I know
  Thy bloomy ſhafts and cany bow,
  Cheeks with youthful glory beaming,
  Locks in braids ethereal ſtreaming,
Thy ſcaly ſtandard, thy myſterious arms,
And all thy pains and all thy charms.

God

God of each lovely ſight, each lovely ſound,
Soul-kindling, world-inflaming, ſtar-ycrown'd,
Eternal *Cama!* Or doth *Smara* bright,
Or proud *Ananga* give the more delight?
Whate'er thy ſeat, whate'er thy name,
Seas, earth, and air thy reign proclaim:
Wreathy ſmiles and roſeate pleaſures
Are thy richeſt, ſweeteſt treaſures.
All animals to thee their tribute bring,
And hail thee univerſal king.

Thy conſort mild, *Affection* ever true,
Graces thy ſide, her veſt of glowing hue,
And in her train twelve blooming girls advance,
Touch golden ſtrings and knit the mirthful dance.
Thy dreaded implements they bear,
And wave them in the ſcented air,
Each with pearls her neck adorning,
Brighter than the tears of morning.
Thy crimſon enſign, which before them flies,
Decks with new ſtars the ſapphire ſkies.

God of the flow'ry ſhafts and flow'ry bow,
Delight of all above and all below!
Thy lov'd companion, conſtant from his birth,
In heav'n clep'd *Beſſent*, and gay *Spring* on earth,
Weaves thy green robe and flaunting bow'rs,
And from thy clouds draws balmy ſhow'rs,
He with freſh arrows fills thy quiver,
(Sweet the gift and ſweet the giver!)
And bids the many-plumed warbling throng
Burſt the pent bloſſoms with their ſong.

He bends the lufcious cane, and twifts the ftring
With bees how fweet! but ah, how keen their fting!
He with five flow'rets tips thy ruthlefs darts,
Which thro' five fenfes pierce enraptur'd hearts:
  Strong *Chumpa*, rich in od'rous gold,
  Warm *Amer*, nurs'd in heav'nly mould,
  Dry *Nagkefer* in filver fmiling,
  Hot *Kiticum* our fenfe beguiling,
And laft, to kindle fierce the fcorching flame,
Loveshaft, which Gods bright *Bela* name.

Can men refift thy pow'r, when *Krifhen* yields,
Krifhen, who ftill in *Matra's* holy fields
Tunes harps immortal, and to ftrains divine
Dances by moon-light with the *Gopia* nine?
  But, when thy daring arm untam'd
  At *Mahadeo* a lovefhaft aim'd,
  Heav'n fhook, and, fmit with ftony wonder,
  Told his deep dread in burfts of thunder,
Whilft on thy beauteous limbs an azure fire
Blaz'd forth, which never muft expire.

O thou for ages born, yet ever young,
For ages may thy *Bramin's* lay be fung!
And when thy lory fpreads his em'rald wings
To waft thee high above the tow'rs of kings,
  Whilft o'er thy throne the moon's pale light
  Pours her foft radiance thro' the night,
  And to each floating cloud difcovers
  The haunts of bleft or joylefs lovers,
Thy mildeft influence to thy bard impart,
To warm, but not confume, his heart.

A

H Y M N

TO

N Á R Á Y E N Á.

By Sir *WILLIAM JONES.*

THE ARGUMENT.

A COMPLETE introduction to the following Ode would be no less than a full comment on the VAYDS and PURÁNS of the HINDUS, the remains of *Egyptian* and *Persian* Theology, and the tenets of the *Ionick* and *Italick* Schools; but this is not the place for so vast a disquisition. It will be sufficient here to premise, that the inextricable difficulties attending the *vulgar notion* of *material substances*, concerning which

"We know this only, that we nothing know,"

induced many of the wisest among the Ancients, and some of the most enlightened among the Moderns, to believe, that the whole Creation was rather an *energy* than a *work*, by which the Infinite Being who is present at all times in all places, exhibits to the minds of his creatures a set of perceptions, like a wonderful picture or piece of musick, always varied, yet always uniform; so that all bodies and their qualities exist, indeed, to every wise and useful purpose, but exist only as far as they are *perceived*; a theory no less pious than sublime, and as different from any principle of Atheism, as the brightest sunshine differs from the blackest midnight. This *illusive operation* of the Deity the *Hindu* philosophers call MÁYA, or *Deception*; and the word occurs in this sense more than once in the commentary on the *Rig Vayd*, by the great VASISHTHA, of which Mr. HALHED has given us an admirable specimen.

THE

The *firſt* ſtanza of the Hymn repreſents the ſublimeſt attributes of the Supreme Being, and the three forms, in which they moſt clearly appear to us, *Power*, *Wiſdom*, and *Goodneſs*, or, in the language of Orpheus and his diſciples, *Love:* the *ſecond* compriſes the *Indian* and *Egyptian* doctrine of the Divine Eſſence and Archetypal *Ideas;* for a diſtinct account of which the reader muſt be referred to a noble deſcription in the ſixth book of Plato's *Republick;* and the fine explanation of that paſſage in an elegant diſcourſe by the Author of Cyrus, from whoſe learned work a hint has been borrowed for the concluſion of this piece. The *third* and *fourth* are taken from the inſtitutes of Menu, and the eighteenth *Puran* of Vyasa, entitled *Srey Bhagawat,* part of which has been tranſlated into *Perſian,* not without elegance, but rather too paraphraſtically. From Brehme, or the *Great Being,* in the *neuter* gender, is formed Brehma, in the *maſculine;* and the ſecond word is appropriated to the *creative power* of the Divinity.

The ſpirit of God, called Narayena, or *moving on the water,* has a multiplicity of other epithets in *Sanſcrit,* the principal of which are introduced, expreſsly or by alluſion, in the *fifth* ſtanza; and two of them contain the names of the *evil beings,* who are feigned to have ſprung from the ears of Vishnu; for thus the divine ſpirit is entitled, when conſidered as the *preſerving power:* the *ſixth* aſcribes the perception of *ſecondary* qualities by our *ſenſes* to the immediate influence of Maya; and the *ſeventh* imputes to her operation the *primary* qualities of *extenſion* and *ſolidity*

The

THE HYMN.

SPIRIT of Spirits, who, through ev'ry part
Of ſpace expanded and of endleſs time,
Beyond the ſtretch of lab'ring thought ſublime,
Badſt uproar into beauteous order ſtart,
Before Heaven was, Thou art:
Ere ſpheres beneath us roll'd or ſpheres above,
Ere earth in firmamental ether hung,
Thou ſatſt alone; till, through thy myſtick Love,
Things unexiſting to exiſtence ſprung,
And grateful deſcant ſung.
What firſt impell'd thee to exert thy might?
Goodneſs unlimited. What glorious light
Thy pow'r directed? Wiſdom without bound.
What prov'd it firſt? Oh! guide my fancy right;
Oh! raiſe from cumbrous ground
My ſoul in rapture drown'd,
That fearleſs it may ſoar on wings of fire;
For Thou, who only knowſt, Thou only canſt inſpire.

WRAPT in eternal ſolitary ſhade,
Th' impenetrable gloom of light intenſe,
Impervious, inacceſſible, immenſe,
Ere ſpirits were infus'd or forms diſplay'd,
BREHM his own mind ſurvey'd,

As

As mortal eyes (thus finite we compare
  With infinite) in ſmootheſt mirrors gaze:
  Swift, at his look, a ſhape ſupremely fair
  Leap'd into being with a boundleſs blaze,
    That fifty ſuns might daze.
Primeval, MAYA was the Goddeſs nam'd,
  Who to her ſire, with Love divine inflam'd,
  A caſket gave with rich *Ideas* fill'd,
  From which this gorgeous Univerſe he fram'd;
    For, when th' Almighty will'd
    Unnumber'd worlds to build,
  From Unity diverſified he ſprang,
While gay Creation laugh'd, and procreant nature rang.

FIRST an all-potent all pervading ſound
  Bade flow the waters——and the waters flow'd,
  Exulting in their meaſureleſs abode,
  Diffuſive, multitudinous, profound,
    Above, beneath, around;
Then o'er the vaſt expanſe primordial wind
  Breath'd gently, till a lucid bubble roſe,
  Which grew in perfect ſhape an Egg refin'd:
  Created ſubſtance no ſuch luſtre ſhows,
    Earth no ſuch beauty knows.
Above the warring waves it danc'd elate,
  Till from its burſting ſhell with lovely ſtate
  A form cerulean flutter'd o'er the deep
  Brighteſt of beings, greateſt of the great:
    Who, not as mortals ſteep,
    Their eyes in dewy ſleep,

But heav'nly-penſive on the Lotos lay,
That bloſſom'd at his touch and ſhed a golden ray.

Hail, primal bloſſom! hail empyreal gem!
Kemel, or Pedma, or whate'er high name
Delight thee, ſay, what four-form'd Godhead came,
With graceful ſtole and beamy diadem,
Forth from thy verdant ſtem?
Full-gifted Brehma! Rapt in ſolemn thought
He ſtood, and round his eyes fire-darting threw:
But, whilſt his viewleſs origin he ſought,
One plain he ſaw of living waters blue,
Their ſpring nor ſaw nor knew.
Then, in his parent ſtalk again retir'd,
With reſtleſs pain for ages he inquir'd
What were his pow'rs, by whom, and why conferr'd:
With doubts perplex'd, with keen impatience fir'd
He roſe, and riſing heard
Th' unknown all-knowing Word,
"Brehma! no more in vain reſearch perſiſt:
My veil thou canſt not move—Go; bid all worlds exiſt."

Hail, ſelf-exiſtent, in celeſtial ſpeech
Narayen, from thy watry cradle, nam'd:
Or Venamaly may I ſing unblam'd,
With flow'ry braids, that to thy ſandals reach,
Whoſe beauties, who can teach?
Or high Peitamber clad in yellow robes
Than ſunbeams brighter in meridian glow,
That weave their heav'n-ſpun light o'er circling globes?

Unwearied,

Unwearied, lotos-eyed, with dreadful bow,
Dire Evil's conſtant foe!
Great PEDMANABHA, o'er thy cheriſhed world
The pointed *Checra*, by thy fingers whirl'd,
Fierce KYTABH ſhall deſtroy and MEDHU grim
To black deſpair and deep deſtruction hurl'd.
Such views my ſenſes dim,
My eyes in darkneſs ſwim:
What eye can bear thy blaze, what utt'rance tell
Thy deeds with ſilver trump or many-wreathed ſhell?

OMNISCIENT Spirit, whoſe all-ruling pow'r
Bids from each ſenſe bright emanations beam;
Glows in the rainbow, ſparkles in the ſtream,
Smiles in the bud, and gliſtens in the flow'r
That crowns each vernal bow'r;
Sighs in the gale, and warbles in the throat
Of ev'ry bird, that hails the bloomy ſpring,
Or tells his love in many a liquid note,
Whilſt envious artiſts touch the rival ſtring,
Till rocks and foreſts ring;
Breathes in rich fragrance from the ſandal grove,
Or where the precious muſk-deer playful rove:
In dulcet juice from cluſt'ring fruit diſtills,
And burns ſalubrious in the taſteful clove:
Soft banks and verd'rous hills
Thy preſent influence fills;
In air, in floods, in caverns, woods, and plains;
Thy will inſpirits all, thy ſov'reign MAYA reigns.

BLUE

Blue cryſtal vault, and elemental fires,
That in th' ethereal fluid blaze and breathe;
Thou, toſſing main, whoſe ſnaky branches wreathe
This penſile orb with intertwiſting gyres;
Mountains, whoſe radiant ſpires
Preſumptuous rear their ſummits to the ſkies,
And blend their em'rald hue with ſapphire light;
Smooth meads and lawns, that glow with varying dyes
Of dew-beſpangled leaves and bloſſoms bright,
Hence! vaniſh from my ſight:
Deluſive pictures! unſubſtantial ſhows!
My ſoul abſorb'd One only Being knows,
Of all perceptions One abundant ſource,
Whence ev'ry object ev'ry moment flows:
Suns hence derive their force,
Hence planets learn their courſe;
But ſuns and fading worlds I view no more:
God only I perceive; God only I adore.

REFLECTIONS *on viewing the* MAUSOLEUM *of* SHEERSHAH, *at* SASSERAM.——*In a poetical Epistle to a Friend.* By THOMAS LAW, Esq.

SLEEPLESS all night, tir'd with the tedious way,
Arriv'd at Sasseram by dawn of day.
Solicitous to gain a short relief,
I sought the mansion of its former chief*:
How oft, poor fellow! has his open soul
Detain'd each traveller o'er the chearful bowl!
The garden, a neglected wild display'd,
Whose mould'ring wall in many a heap was laid.
Some wealthy Mogul had the building rear'd,
The Bath and Haram on each side appear'd.
But changes of its Christian Lord effac'd,
Its Eastern splendor with European taste;
Marks, too, of mutilating Time it bore;
Both its exulting masters now no more.
The turns of fate, my sadden'd soul appall,
Cold is the hearth, all silent is the hall;
And from its frameless window is descried
The tomb of SHEERSHAH †, in majestic pride.

* Mr. HENRY PALMER, Chief of Sasseram.

† He defeated Humaioon, acceded to the throne at Dehly, and five years afterwards was killed by an explosion from a magazine; but lived to hear that the Fort of Callinjer was taken, which he was then besieging.

Thither

Thither I haſte the fabric to ſurvey
A conſcious witneſs of life's tranſient day.
O'er the dark mountains, thunder rumbles loud,
And low'ring ſweeps the heavy-hanging cloud.
From midſt a ſtagnate pool, ſuperbly high,
The ſullen dome obtrudes into the ſky,
Upon the banks more humble tombs abound
Of faithful ſervants who their prince ſurround.
The monarch ſtill ſeems grandeur to diſpenſe,
And e'en in death maintains pre-eminence.
Ent'ring the porch, abſorb'd with what I ſaw,
I own'd, reluctant, a religious awe.
And ſtepp'd, alas how vain! with timid tread,
As cautious to diſturb the ſlumbering dead.
Each ſtartl'd martin flitting to the light,
Shot like a ſhade acroſs my doubtful ſight.
Fix'd on the narrow ſpot where Sheershah lay,
And muttering to myſelf the mournful Gray.
Methought I heard the ſpirit of the tomb,
My voice remurmuring from the hollow dome.
My ſpirits ſunk, a load oppreſs'd my heart,
And fluttering reaſon whiſper'd to depart.
Weighing what has been, warn'd of what muſt be,
Penſive I left the ſad ſolemnity.

THEVE-

THEVENOT's

ACCOUNT OF HIS JOURNEY FROM CAIRO TO SUEZ, in the YEAR 1658.

BEING at Cairo, I formed a deſign to viſit the Red Sea, and knowing that there was a caravan ready to ſet out for Suez, I waited on Haly Bey, the Bey of Suez, who happened to be then at Cairo, and preſented him with a box of ſweet-meats made by a Frenchman. When I had opened my deſign to him, he promiſed me his protection. I went next to his gentleman of the horſe, and having hired mules for myſelf and companions, I laid in a ſtock of bread, wine, meat, a large ſupply of water, and other things neceſſary to ſerve us to Suez, not forgetting a quilt, a coverlet and a cloak for each of us. We ſhould have had a tent along with us, but we carried none, becauſe the Bey's gentleman of the horſe promiſed us the uſe of his to Suez.

HAVING made ready our proviſions, we loaded our camel, and departed from Cairo on Thurſday the ſeventeenth of January, in the year 1658, with a Capuchin, and a Frenchman, who underſtood Arabick very well; and a Moor ſervant who uſed to attend the French, and could ſpeak a little Lingua Franca, having left my own man ſick at Cairo. We went from Cairo to the Birque, which is but four leagues diſtant, and encamped there, waiting for the reſt of the caravan, which conſiſted of two thouſand camels loaded with timber, for building a ſhip for the Grand Signior: Novali Bey had orders to get her built, and was gone a little before. The Bey of Suez went along with the caravan in a litter carried by two camels. He made the journey, becauſe one of his galleys was arrived; and that alſo was the occaſion of the Capuchin going, that he might confeſs the ſlaves on board. This Birque is ſpacious, and has always water in it there are ſome, who pay ſo much a year

to

to the Grand Signior for leave to catch wild duck, and to fiſh in it. *Friday*, the reſt of the caravan was coming all day long, and *Saturday* morning a man cried aloud, that all ſhould be ready to depart at noon; for it is the cuſtom in caravans that are large, to give notice of moving ſome hours before; but towards noon there fell ſuch a tempeſt, that we could not ſet out that day. It blew ſo furiouſly, that I thought all the tents would have been carried away by the wind, which drove before it ſuch clouds of ſand, that we were almoſt buried under it; for as nobody would ſtir abroad without having their mouth and eyes immediately filled with duſt, we lay under the tent, when the wind drove in the ſand above a foot deep round about us. We had two paſties not as yet opened, and they were wrapped up in a napkin at the bottom of a baſket, well covered with another napkin ſewed over it. When the ſtorm was over, which laſted not above three or four hours, we opened our paſties, but found them ſo full of ſand, that nobody could eat of them, and ſo we were forced to throw them away; and theſe are the occaſions when one finds the advantage of a good tent.

Next day, the twentieth of January, we ſet out at eleven o'clock in the morning, and at three in the afternoon reſted, that we might drink coffee: then half an hour after, the timbrels ſounding, we marched on till one o'clock next morning. In the caravans there is commonly a man mounted on a camel, who now and then beats two timbrels or kettle drums, that are placed before him, one on each ſide; the caſes of theſe timbrels are of braſs, and they ſerve not only to cheer up the camels, who delight much in ſuch a noiſe and in ſinging, but alſo to give warning to thoſe who ſtay behind.

Monday afternoon we proceeded on our journey, and having reſted about half an hour, at five o'clock, we ſet forward again, and marched on till four o'clock on Tueſday morning, travelling always a good league an hour. About half an hour's march beyond the place where we had reſted, we ſaw a very handſome Turkiſh ſepulchre, where lies buried the Kiaya of a caravan, who coming from Suez was ſet upon

upon by a number of Arabs. The Kiaya having fought with them a long time, in defence of the caravan as his office obliged him (for the Kiaya of the caravan is the Lieutenant-Governor of Suez; and is obliged to guard all the caravans that come or go from Cairo to Suez), this Kiaya, after a long fight, received a thruſt in the belly with a ſpear, of which he preſently died, was interred in the ſame place. Since that time the veſſels on the Red Sea pay five thouſand piaſtres at Suez, to maintain an hundred ſoldiers, whereof fifty are to ſtay in a caſtle near Suez, to protect the country, and the other fifty with the Kiaya, attend the caravans. An hour's journey beyond that ſepulchre we found a large long ciſtern, built with free-ſtone; which is filled by rain water. A little farther, and a good hour before we arrived at Suez, there is an handſome well, but the water of it is not good. Tueſday, the twenty-ſecond of January, we arrived at Suez, in the night.

ACCOUNT

An ACCOUNT *of the* ARABIAN ASTRONOMY.—— *Extracted from the Rev. Mr.* COSTARD's History *of* Astronomy.

In the division of the Roman empire, Egypt fell to the ſhare of the Eaſtern Emperors; and under them it continued till the fifth year of Heraclius, or A. D. 614, when it was taken from him by Coſroes and his Perſians *.

If it was afterwards recovered by Heraclius, it did not continue long ſubject to the Greeks; for under the Khalifat of Omar, which began A. D. 634, Amrou Ebno'l-Aas took Alexandria, and burned all the books that had been ſo many years collecting in that famous library. That their number muſt have been prodigious is certain, if Abulfaragius ſays true †, that they ſerved for heating the public baths for ſix months.

This ſeems to have put an end to literature in Egypt; for the Arab Princes, for many years, had neither taſte nor leiſure to cultivate the ſciences. At laſt, however, by the encouragement of Al Maimon, the ſeventh Khalif of Babylon, about A. D. 813, the Arabians began to apply themſelves to the ſciences, aſtronomy in particular.

Under this Prince lived one Habaſh, who compoſed three ſorts of aſtronomical tables. The firſt was compoſed, according to Abulfaragius ‡, *ad regulas Send Hend*. This, as the name ſeems to import, might have been ſome Indian treatiſe; but theſe, probably, he found not to agree with the heavens. He, therefore, compoſed another ſet of tables, called *Al Moſtaſſen*, or, *the Approved*, as agreeing bet-

* Abulfarag. Hiſt. Dynaſt. p. 99. † Ibid. p. 114. ‡ Ibid. p. 161.

ter

ter with the heavens; but whether theſe were formed from any obſervations of his own, or thoſe of his contemporaries, is uncertain. They might be nothing more than a tranſlation of Ptolemy's, as his ſyſtem, it is well known, was the only one followed by them. The third ſort were called *Al Shah*, or *the Royal*, being compoſed, perhaps, for the Prince's uſe, and ſeem to have been nothing more than a compendium of the other.

As there was no aſtronomy extant but Ptolemy's, they got his Syntaxis tranſlated into their language; and this they ſeem to have ſtrictly adhered to ever after, and made it their ſole ſtudy, as if nothing in aſtronomy was to be expected beyond it.

Hence it is that, beſides comments on this work of his, we find but little properly their own, till Al Bategnius *, as he is commonly called, obſerved at Arrecca, in Meſopotamia, the vernal and autumnal equinoxes, the year after Chriſt 882.

He is called by Dr. Halley †, *vir admirandi accuminis, ac in adminiſtrandis obſervationibus exercitatiſſimus*. He wrote a treatiſe, *De Scientia Stellarum*, in Arabic, which was never publiſhed. It was tranſlated into very barbarous Latin by Plato Tiburtinus, and publiſhed firſt at Norinberg, A. D. 1537, and afterwards at Banonia, with notes by Regiomontanus, A. D. 1645. There are great differences between the two editions, and great errors in both, which Dr. Halley hath corrected in the diſſertation above referred to. After him Ebn Younis ‡ obſerved, in company with others, three eclipſes at Grand Cairo, in Egypt: 1ſt, A ſolar eclipſe, A. D. 977; 2d, A ſolar eclipſe, A. D. 978; 3d, A lunar eclipſe, A. D. 979.

* Al Batany. البتاني

† Philoſ. Tranſact. No. 204.

‡ ابن يونس

That

That part of the Author's manuscript, which contains these observations, is now in the public library at Leyden.

Al Sufee *, who died A. D. 986, composed a catalogue of the fixed stars; but as it is not said that he observed them with instruments himself, this catalogue is, probably, nothing more than Ptolemy's, fitted to his own time, by an allowance for the precession of the equinox.

From this time till that of Tycho Brahe, the noble Danish astronomer, A. D. 1572, there were few, if any, observations made, i. e. during an interval of near 600 years.

If any were made, they must chiefly be sought for among the Arabians, as this was the dark age of learning in Europe.

Under this head of the Arabians, we must not omit to take notice of one considerable improvement made in arithmetic, and therefore an improvement not only in mercantile business, but likewise in all branches of mixed mathematics, and particularly in astronomy. This was by the introduction of

The INDIAN FIGURES.

They are supposed to have been brought into Europe by the Moors, or that branch of the Arabs that conquered Spain.

What time the Arabs became first acquainted with them is uncertain. But Ebn Sina †, commonly called Avicenna, who died A. D. 1036, says, "that his father sent "him to an herb-merchant to learn them ‡."

* الصوفي

† ابو علي سينا

‡ Abulfarag. Hist. Dyn. p. 349.

This

THIS is the earlieſt mention that we find of them among that people; and perhaps they had not been introduced among them much before this, at leaſt in the common tranſactions of buſineſs. From an Egyptian calendar, however, in Mountfaucon's Supplement to his Antiquities *, it ſeems as if they were known in Egypt long before this; for there are plainly to be ſeen on it the figures 443. 112. 431. The antiquity of this calendar is uncertain; but it ſeems to have been made after Egypt was conquered by the Romans. Theſe figures did not come into England, it ſeems, till about 100 years after Avicenna; at leaſt, as far as appears, they were not vulgarly uſed earlier than this. The firſt inſtance that hath been diſcovered of them here, is that mentioned by Dr. Wallis in his Algebra †, where he ſpeaks of a chimney-piece that he ſaw at Helmdon, in Northamptonſhire, on which were mixed the Roman and Arabic figures M°. 133, for the date 1133.

SOME perſons, indeed, have thought that they have diſcovered dates in Arabic figures older than this at Helmdon; but, upon better examination, they have appeared to have been not ſo old. This Mr. Ward, Profeſſor of Rhetoric at Greſham College, ſays, is the oldeſt that he ever ſaw ‡.

CREPUSCULUM, OR TWILIGHT.

THE firſt perſon who wrote any thing upon this, as far as is known at leaſt, is Al Huſſen ‖, an Arabic author, who lived about A. D. 1080.

THE NAMES OF THE PLANETS.

THE planets, it is probable, had different names in different countries. Their names, in uſe among us, are borrowed from the Greeks and Romans. But even to them they were, it is evident, exotic, or derived from other people.

* Vol. II. p. 196. † Cap. 4. ‡ Philoſ. Tranſact. No. 474.

‖ الحسن.

DIODORUS

Diodorus Siculus * ſays, that the Chaldeans called them by the ſame name that the Greeks did.

This, if true, would induce us to think that they learned their names from the Chaldeans. It may be that the Chaldean names, in ſound, nearly reſembled the Greek names; and this may be all that Diodorus meant, or thoſe from whom he tranſcribed his account.

The higheſt and outermoſt of the planets the Greeks called *Phainōn*; which ſeems to be originally an exotic name, modelled after the Greek manner. He was called *Phainōn*, according to Achilles Tatius †, by an euphemiſm, juſt in the ſame manner as *lucus* is ſuppoſed by ſome to have been ſo called *a non lucendo;* that is, the Greeks did not underſtand the meaning of the word. From the account given by Diodorus Siculus above, it ſeems as if the Chaldeans called this planet by ſome name not widely different from this of the Greeks. To Chaldea, therefore, it will be proper for us to go.

But in the language of that country, the verb *phana*, or *phanah*, ſignifies *convertere ſe, divertere ſe, declinare.* And in the Arabic language too, the verb *phaani* ‡ is *evanuit*, and *phan* ‖ is *evanidus*. Whatever *vaniſhes*, or *diſappears*, very properly *declines*, or *turns aſide* from our view.

This planet, therefore, was moſt probably called *phen*, or *phain*, and with a Greek termination *phainon*, on account of his withdrawing himſelf, by reaſon of his diſtance. The ſmallneſs and weakneſs of his light, together with the ſlowneſs of his motion, make him likewiſe ſcarce diſtinguiſhable from the fixed ſtars about him.

* Page 116. † Page 136.

‖ فان ‡ فني

And

And this conjecture is yet farther confirmed, from his name in another dialect, or among another people. For from *sater, latuit, abscondit se*, with the parogogic *nun*, which is not unusual in the formation of eastern words, comes the word *Saturn*, and with the Latin termination *us*, *Saturnus*.

By the Arabian writers this planet is called *Zohal*, from the verb *zahal* *, which signifies *declinavit, discessit, recessit*, and which agrees, therefore, with the Chaldee *phana*, above.

Whether this planet, however, was known originally to the Arabians by this name, doth not appear: for as they have no writings older than the time of Mohammed, what knowledge they had of the planetary motions, before they became acquainted with the Greek astronomy, is wholly uncertain.

The planet next inferior to this is, by the Greeks, called *Zeus*, which word is commonly derived from *zeo, ferveo;* though this planet is no hotter than any of the rest. Indeed the light and heat he receives from the sun is almost thirty times less than what our earth receives.

But this derivation is founded upon the supposition, that the word *zeus* is of Greek original; whereas, if Diodorus's observation above be true, it must rather be Oriental. What the Chaldee name of this planet was is uncertain, the remains of that language being so very small and imperfect; the oldest writings in that language being the Jewish *Targums* on the Bible, except a few chapters in *Daniel* and *Ezra*, which treat of very different subjects from astronomy. In the Chaldee language the verb *sevah*, or *seve*, at present signifies *lætari, exultare præ gaudio.* But as these kinds of significations, which express only passions, or affections of the

* زحل

mind,

mind, ſeem to be but *ſecondary* and *derivative*, we are yet at a loſs for that which is the primary and original ſenſe of the verb.

It hath been remarked, in another place, that in the Arabic language the word *Du*, or *Dſu* *, ſignifies *Lord*, or *one that poſſeſſes*; and that with this very properly agrees the *Dyu* of the Welſh, *Deu* in the Corniſh, *Due* in the Armoric, *Dia* in the old Iriſh, and the *Deus* of the Latins.

As the Grecian *Zeus*, therefore, ſeems, from their hiſtory, however obſcured in fable, to have been a real prince, it may not be improbable that he was called by this name, as a term denoting *ſovereignty* and *dominion*.

But as to the name of the planet, we may conceive it to have been ſomewhat different, and derived from ſome word, which, though not to be found in modern Lexicons, yet, in thoſe early times, correſponded with the Arabic word *dhu* †, *lux*, *lumen*, ſplendor: a name very juſtly given to this planet, on account of his *ſtrong* and *clear light*.

And as the Arabic verb *dhaa* ‡ ſignifies *luxit*, *micuit*, this might have been the primary meaning of the Chaldee *ſevah*, as now pointed; from whence, in a derivative ſenſe, and transferred to the mind, it would very juſtly be uſed for *lætari*, &c.

From *ſhara* ||, or *ſhari* §, in the Arabic language, which ſeems, in its primitive ſenſe, to have ſignified *agitare*; and from thence, among other things, *micuit*, *coruſcavit*, comes *moſhtari* **, the name of this planet in that language, from its *brightneſs* likewiſe.

* دو † ضو ‡ ضا

|| شري § شرا ** مشتري

The

THE planet next in order to this was called by the Greeks *Arēs*. In the Hebrew language, the verb *aretz* ſeems to have ſignified primarily *fortis fuit;* and from thence *violentum ſe exhibuit, violentia uſus eſt, terruit,* &c. And accordingly *aretz* is *violentus, tyrannus, formidabilis,* and agrees well enough to a perſon, or hero, here, and who after his death was canonized, and reputed the *God* of *War* and *Fighting*.

ACCORDING to the genius of the Chaldee language, the *tzade* final is changed into *ain*, and the verb *ara* ſignifies, in Buxtorf's Lexicon, *accidere, incidere, obviam fieri, occurrere, incurrere,* in *general:* and from thence it might very properly have been uſed for *occurrere bello* in *particular*.

THAT theſe were the only ſignifications of this verb, when the Chaldee was a living language, is more than ought to be maintained. The Arabic verb *aradh* *, which correſponds to theſe two Hebrew and Chaldee verbs above, ſignifies not only *adverſus occurrit, accidit, contingit,* but likewiſe *apparuit, ob oculos patuit, conſpicuus fuit,* and, according to a great maſter of Oriental learning, *vibravit*. This laſt ſignification is very applicable to the *darting* or *ſhooting*, of rays of light, whether from a *lance, ſpear, ſword,* or *ſtar*.

THIS planet, therefore, I ſuppoſe, was called *ara, aretz, ares;* and in another dialect *Ma'aretz*, or MARS, in a ſofter pronunciation, from his *ſtrong glowing brightneſs*.

THE next planet to this in order, though by the ancients not eſteemed a *planet*, is the EARTH, by the Greeks called *Gē*, and by their poets *Gaĩa*, or *Aĩa*.

IN the Hebrew language, the word *Gē*, or *Gaĩa*, in the preſent Lexicons, ſignifies only *vallis*, and *ai, inſula;* but perhaps at firſt, or in the Punic or Phœnician language,

* عرض

guage, from whence the Greeks might borrow it, the appellation might be uſed in a more extenſive manner.

The word *eretz*, in the Hebrew language, ſeems in many places to be taken as equivalent to our word *country*, and ſometimes to be uſed peculiarly of the *Land of Canaan.*

The word *theble* is ſuppoſed to comprehend the whole habitable world, which, therefore, might be conſidered as a *round flat ſurface:* for in the Arabic language, the word *tablon* * is not only *tympanum*, ſive *una conſtans facie*, ſive *gemina*, but likewiſe *homines*, *populi*, i. e. as one might ſay perhaps, " Thoſe that inhabit on the *diſk* of the *earth*."

What time the *earth* began to be conſidered, or rather ſuſpected, to be *ſpherical*, is uncertain; but hardly before the undertaking long voyages, the firſt of which, it may be, were down the Arabian Gulph, and out of the Streights of Bab Al Mandub †, by Europeans vulgarly called Babelmandel.

What opinion was commonly entertained of thoſe that undertook thoſe long voyages, may be learned, in ſome meaſure, from this very word: for Mandub ‡ is *one that is lamented at his funeral;* therefore *Bab al Mundab* ‖ is the *gate*, or *ſtraight*, *of one lamented at his funeral;* as if a perſon that failed beyond that, was looked upon as going to certain death, or never to return.

In the Arabic language the word *ardh* §, or *ardhon*, which anſwers to the Hebrew *eretz*, ſignifies *tellus*, *terra*, *ſolum*, *regio*, and metaphorically, *quicquid*, *humile*, *inferum*, *et depreſſum*.

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* طبل † باب المندوب ‡ مندوب

‖ باب المندوب § ارض

From

From this word ſeems to be derived our *earth;* the Anglo-Saxon *eard* and *eord;* the Daniſh *jord, jorden;* the Dutch *erd* and *aerd;* and the Teutonic *erd, erde.* "Hæc ſi Græcus eſſem (ſays Skinner) deflecterem a Græco *era* Terra, unde adver-" bium *enerthe, nerthe,* infra, inferius." From all which one may form no unreaſonable conjecture, that this planet, on which we live, had its name *ertz, ardh* *, *earth,* from its ſituation with reſpect to the heavens, which always ſeem *high,* and *over* our heads, and are ſo called from the verb *ſama* †, which ſignifies *altus fuit.*

The planet next below the earth, with reſpect to the ſun, is by the Greeks called *Aphroditē,* the name of a goddeſs; and therefore that planet,

Quem Venus *ante alios aſtrorum diligit ignes* ‡.

If what Diodorus affirmed, at the beginning of theſe remarks, be true, this planet, it may be, had its name among the Chaldeans, like thoſe before mentioned, expreſſing its *brightneſs:* for in the Chaldee language, the verb *pharad* ſignifies *ſeparavit disjunxit;* and in the Arabic language, from the ſame primary notion, in a ſecondary ſenſe, *ſolus, unicus, incomparabilis fuit.* Hence, in the laſt of theſe two languages, we have *pharid* ‖ and *pharidah* §, *gemma pretioſa, unio;* and in the former *pheridta,* which ſignifies *ſeparata* in *general,* whether on account of *beauty, luſtre,* or any thing elſe.

By *pheridta* then, *aphridta,* and ſoftened a little after the Greek manner of pronunciation, *Aphroditē,* is meant nothing more than *eximia, formoſa præclara:* a name very properly given to this planet, on account of its remarkable luſtre; a luſtre ſo great, that it is many times ſeen in the day-time, notwithſtanding the light of the ſun.

* ارض

† سما

‡ Æneid, viii. 590.

‖ فريد

§ فريدة

This

This was once ſo remarkable, that it gave occaſion to Dr. Halley to enquire into the cauſe; which he did in a paper publiſhed in the Philoſophical Tranſactions *, where he propoſes this problem, " In which part of her orbit, with reſpect " to the earth, is the illuminated portion of Venus's diſk, turned towards the earth, " the *greateſt* that it can be?"

And this he found to be when that planet is about 40° diſtant from the ſun, and when little more than one fourth of her viſible diſk is luminous, and ſhe reſembles the moon about five days old.

In every eight year's time, he farther obſerves, ſhe returns to the like poſition again; ſo that ſhe may be ſeen the ſame day of the month and hour, nearly in the ſame place.

From the Chaldee *han*, or *hen*, which ſignifies *gratia, decor elegantia*, with the Æolic digamma F, comes *fen* or *ven*, and with the additional termination *us*, *Venus*; the name by which this planet was known among the Romans, and by which from them it hath been tranſmitted to us.

As to the name *Deãephat*, by which, according to Heſychius, this planet was called, though it is derived by the learned Selden from *gutta*, yet, as I have ſhewn elſewhere, this is a miſtake, and ſuppoſes that the word owes its origin to the fable, that *Venus*, a perſon, was born of the *froth* of the ſea.

Whereas the word is Chaldee, and nothing more than *Di Lephad*, or changing, at leaſt in the pronunciation, the *d* into *t*, *Di Lephat*, i. e. *tædas, vel faces habens*; a name given this planet on account of its remarkable brightneſs, as was obſerved but juſt now.

* Philoſ. Tranſact. No. 349.

The

The ſame may be ſaid of her other name *Salambo*: for in another dialect, changing *d* into *da*, or *dſa*, and inſerting *m* into *Lephad*, we have *Lampad*, and thence *Dſa Lampda*, and ſoftened a little by the Greeks in their manner of pronunciation, *Zalampho*, *Salambō*.

The loweſt planet of all, and neareſt to the Sun, was called by the Greeks *Stilbōn*; a name, like the reſt, plainly alluding to its brightneſs. *Stilbēi* (ſays Heſychius) *lampei*, *ſtilbōſai*, *apaſtra*, *pſai*.

The word *Stilbōn*, then, is Greek, and ſeems to be a tranſlation of the Chaldee name, whatever that was.

In the Hebrew language, the word *eſh* ſignifies *fire*; and in both the Hebrew and Chaldee, *lahab* is *flame*; ſo that *eſhta lahab* will be the ſame thing as a *flaming fire*. This, in common language, might be pronounced *eſtlib*; and from thence the Greeks, in their manner, would eaſily form their *Stilbōn*: a name very properly given to this planet, on account of its fiery colour.

The word *oor*, in the Hebrew and Arabic languages, ſignifies *light*, *fire*, &c. And *barak*, in Arabic as well as Hebrew, is to *lighten*.

Bark-oor, *Bark-oori*, or changing the letter *b* into *m*, as letters of the ſame organ frequently are, * *Mark-oori*, we have, in another dialect, with a Latin termination *us*, another name of this planet, Mercurius; and from whence comes Mercury, as he is called by us.

We now come to the great luminaries, the SUN and the MOON, whoſe motions being apparently more regular than thoſe of the other planets, and more obvious,

* Thus Mecca is uſed for Becca, according to the Arabs themſelves.

were

were from thence, and the daily benefits received from them, perhaps, the firſt taken notice of, and their motions ſtudied.

The firſt of theſe is by the Greeks called *Elios*, which is nothing more than the Hebrew word *El*, modelled after the Greek manner of pronunciation, and ſignifies *Lord*, the firſt idolatrous worſhip being paid to this planet.

In the Hebrew language it is called *Shemeſh*, and in the Chaldee *Shimſha*, from *ſhameſh*, to *miniſter*, on account of its adminiſtering light and heat to this world below.

From this property of communicating heat, it is alſo called *Hammah* *.

By the Phœnician idolaters it ſeems to have been called *Baal*, or *Baal-ſhamim*, the Lord of Heaven. And on account of the ſuppoſed ſwiftneſs of its diurnal motion from eaſt to weſt, it had a chariot dedicated to it at Sidon, an ancient town of Phœnicia. Such a chariot is ſtill ſeen on the coins of that place †. This ſuperſtition was likewiſe imitated by the idolatrous Jews: for we read ‡ of the horſes which the Kings of Judah had given, or dedicated, to the Sun.

By the Chaldeans it ſeems to have been called *Bel*, and by the Aſſyrians *Pul*; and with the addition ſometimes of *ab*, or *ap*, i. e. Father, *Ap-Pul*, or Father-Lord, from whence the Greeks formed their *Apollon*, another name given by them to the Sun.

The name of this planet among the Romans was *Sol*. "Quia ita eminet, ut "propterea quod talis ſolus appareat, Sol vocetur," ſays Macrobius ‖. In the

* Job, xxx. 28.

† Noriſ. Epoch. Syromaced. p. 416.

‡ 2 Kings, xxiii. 11.

‖ In Somn. Scip. lib. 1. cap. 20.

Arabic

Arabic language, the verb *ſal* * ſignifies *ſæviit, furit, impetum ſecit,* and likewiſe *definivit modo ſuo et quantitate.* It is more probable, therefore, that the name *Sol* was given to this planet on account of his ſcorching heat in the ſummer, or from his determining the length of the year by his courſe, than becauſe he appeared *ſolus* (alone), according to the derivation given above by Macrobius.

The laſt planet to be taken notice of, and neareſt to the *Earth,* is the *Moon,* called by the Greeks *Mēnē,* the name, perhaps, by which ſhe was called among the Chaldeans: for in the Hebrew language *Manah,* and in the Chaldee *Mene,* is *numerare, ſupputare.* And the firſt computations of time were moſt probably made by revolutions of the moon, her motion being the ſwifteſt of all the heavenly bodies.

In the Hebrew language ſhe is ſtiled *Yarah,* which in this and the Chaldee language is likewiſe the name for a month, being governed by the courſe of the moon.

In the Arabic language the verb *arraha* † is *adſcripto tempore notavit;* and from thence comes *arhaton* ‡, or *arha,* i. e. *tempus deſignatum, quando ſcriptum aliquid, vel factum fuit.* From hence, likewiſe, we ſeem to have formed our word *æra,* which ſignifies the ſame thing. There is another account, indeed, of this word given by ſome, which is this; that when the Romans divided the empire, about thirty-eight years before Chriſt, Spain fell to the ſhare of Auguſtus Cæſar; that in memory of this the Spaniards dated all their memorable events, Ab Exordio Regni Augusti; but that in proceſs of time, only the initial letters A, E, R, A, of theſe words were uſed, inſtead of the words themſelves.

It ſeems more probable, however, that the word was borrowed from the Moors in Spain, as ſeveral others were, already taken notice of.

* صال † ارخ ‡ ارخته

In

In the Hebrew language, the verb *lim* ſignifies *pernoctare, divertere*; and in the Arabic language *lawwanah* * is *coloravit, colore diſtinxit, matureſcere cœpit, et colorem induere palme fructus*, &c.; likewiſe *mutavit animi affectum, eoque mutabilis fuit*.

Amidst all theſe different, and ſeemingly unconnected, ſignifications, perhaps it will not be very difficult to diſcover, that the primary and leading one is *mutare* in general; from thence comes to change colour; to colour, to change the affection; from changing the colour comes to ripen, when applied to fruits; from changing in general, comes to change the road in general; to change the road, to ſeek a lodging in particular, thence to lodge all night.

From *Lun*, then, and with the termination *a*, comes *Luna*, this name of the planet, from her changing and appearing under different phaſes.

It may ſeem ſtrange, perhaps, that in theſe derivations I have mentioned the Hebrew and Arabic languages; but to obviate any difficulties on that head, it is to be obſerved, that the Hebrew, Arabic, and Chaldee, are only dialects of one and the ſame original language. Where a ſignification, therefore, is wanting in the Chaldee language, we may ſafely have recourſe to the other two, and ſee whether it may not be preſerved in one or other of them. This is nothing more than what may be ſafely practiſed with reſpect to our own, and ſome other northern languages, as might be ſhewn in ſeveral inſtances, was this a proper place for it.

NAMES OF THE MANSIONS OF THE MOON.

I. *Al-ſheratan* †, from *ſhert* ‡, *ſignum, indicium*, and are the ſtars in the horns of the Ram.

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* لون † شرط ‡ السرطان

II. *Botein*

II. *Botein* *, a diminutive, from *betn* †, *venter*, being the ſtars in the Ram's belly. They are the ſeventh and eleventh ſtars in Ulugh Beigh's table of this conſtellation.

III. *Al-thuraiya* ‡, from *therwa* ‖, *multus, copioſus, abundans*, i. e. the Pleiades.

IV. *Al-debarān* §, which properly ſignifies *quicquid pone, poſterius, et à tergo eſt.* It means the Hyades; ſometimes it is particularly applied to the bright ſtar called the Bull's Eye. Dr. Hyde thinks the word aroſe from an ignorance of the Greek language, and that the Arabs took *yades* to be the plural of *yas*, the ſame with *ios*, which they imagined to be the poſitive of the comparative and ſuperlative *uſteros* and *uſtatos*.

V. *Al-hek'ah* **, the three ſtars in the head of Orion.

VI. *Al-hen'ah* ††, according to Ulugh Beigh, the ſtar in the left foot of Pollux. Al Fergani ſays, it is two ſtars at a little diſtance from each other, of which the northern one is the brighteſt.

VII. *Al-zirā* ‡‡, or *zira al-aſad* ‖‖, i. e. *Brachium Leonis*, Al Fergani makes it the heads of the two Gemini; and ſo Mohammed Tuſæus, cited by Dr. Hyde on Ulugh Beigh, in whoſe table of this conſtellation they are the firſt and ſecond ſtars.

VIII. *Al-nēthra* §§, or *enſ al aſad* ***, the Lion's Noſe. It is the *nebula* in Cancer, and called by the Greeks *phaton, præſepe*.

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* بطين † بطن ‡ الثريا ‖ ثروي § الدبران

** الهقعه †† الهنعه ‡‡ الذراع ‖‖ ذراع الاسد §§ النثره

*** انف الاسد

 IX. *Al-*

IX. *Al-terfa* *, the Lion's Eyes. They are the third and fourth ſtars in Ulugh Beigh's table of this conſtellation.

X. *Al-gjebha* †, the Lion's Forehead, or, according to Al Fergani, four bright ſtars, one of which is the Lion's Heart. It is the fifth in Ulugh Beigh's table.

XI. *Al-zubra* ‡, two bright ſtars, ſays Al Fergani, following the Lion's Heart. In Ulugh Beigh's table they are the twentieth and twenty-firſt ſtars.

XII. *Al-ſerfa* ‖, the Lion's Tail, according to Al Fergani. It is called *ſerfa*, q. d. *mutatrix*; becauſe when it riſes (ſays the Arab Turgjeman) the cold departs, and the heat comes.

XIII. *Al-auwa* §, according to Al Fergani, the five ſtars under Virgo, four of them diſpoſed in a right line, and forming a bend towards the weſt, and ſo reſembling the letter *eliph* in the Arabic alphabet. In Ulugh Beigh they are the fifth, ſixth, ſeventh, and tenth ſtars.

XIV. *Simak al-a'zal* **, the Virgin's Spike. This is in Ulugh Beigh's table the fourteenth ſtar.

XV. *Al-ghofer* ††, according to Ulugh Beigh, it is three ſtars in the feet, or rather the ſkirt of the robe of Virgo. Three ſmall ſtars, ſays Al Fergani, at ſome diſtance from each other, two of which are placed before the *Chelæ* of Scorpio.

XVI. *Al-zubâna* ‡‡, i. e. Libra.

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* الطرفه † الجبهه ‡ الزبره ‖ الصرفه

§ العوا ** سماك الاعزل †† الغفر ‡‡ الزبانا

XVII. *Al-*

XVII. *Al-iklil* *, i. e. *Corona*, three bright ſtars, lying in a right line, ſays Al Fergani; but Firuzabadi makes them four. They are the four firſt in Ulugh Beigh's table of Scorpio.

XVIII. *Al-kâlb* †, the Scorpion's Heart.

XIX. *Al-ſhoulah* ‡, the Scorpion's Tail.

XX. *Al-naâim* ||, eight bright ſtars, according to Al Fergani, four of which lie in the Milky-way, and are called cattle *(pecora) going to water*; and four out of it, and are called cattle *returning from water*. They are the ſeven firſt and the twentieth in Ulugh Beigh's table of Sagittary.

XXI. *Al-beldah* §, which ſignifies a town or city. According to ſome it is ſix ſtars in Sagittary, where is the Sun's place the ſhorteſt day in the year. According to Firuzabadi, it is a part of the heavens entirely deſtitute of the ſtars; and with him agrees Al Fergani.

XXII. *Sa'd al-zabih* **, *fortuna mactantis*. It conſiſts of two ſmall ſtars, ſays Al Fergani, near the moſt northern of which is placed another dim ſtar, called by the Arabs a Sheep, from whence it derives its name; one might, therefore, call all three of them together, the *ſheep and its butcher*. The Turgjeman ſays, the Dâbih conſiſts of four ſtars, and that they are in the ſign Capricorn. In Ulugh Beigh's table of Capricorn, they are his firſt and third ſtars.

XXIII. *Sa'd al-bula* ††, *fortuna deglutientis*. Firuzabadi ſays, that it conſiſts of two ſtars of equal pace with other, i. e. as Al Fergani explains it, *lying in the*

* الاكليل † القلب ‡ الشوله || النعايم

§ البلده ** سعدالزابح †† سعدالبلع

ſame

ſame parallel. One of them, ſays the firſt of theſe authors, is a dim ſtar, the other a bright one, which, as it were, ſwallows up the other. *Sa'd-bula* is the ſixth ſtar in Ulugh Beigh's table of Aquarius.

XXIV. *Sa'd al-ſaud* *, *fortuna fortunarum.* Three ſtars, ſays Al Fergani, one of which is a bright one; it is in the conſtellation Aquarius. In Ulugh Beigh's table of that conſtellation, it is his fourth and fifth ſtars. On the globes the word *Sa'd* is corruptly wrote *Scheat.*

XXV. *Sa'd al-ajbya* †, *fortuna tentoriorum.* Three ſtars, ſays Al Fergani, in the figure of a triangle, in the middle of which is a fourth ſtar. They are the ninth, tenth, eleventh, and twelfth ſtars in Ulugh Beigh's catalogue of the conſtellation Aquarius.

XXVI. *Al-fer al mokudem* ‡. The word *Fer* is explained by Golius to be *locus medius inter anſas urnæ, quo effunditur aqua.* This *Fer al mokudem* is, according to Al Fergani, two bright ſtars, of which the northern one is called the Shoulder of Pegaſus. They are the third and fourth ſtars in Ulugh Beigh's table of that conſtellation.

XXVII. *Al-fer al moakher* ‖. They are, according to Al Fergani, two bright ſtars, at a diſtance from each other, following the *Fer al mokduem.* They are the firſt and ſecond ſtars in Ulugh Beigh's table of Pegaſus.

XXVIII. *Al-riſha* §, *funis.* This is not marked at all under this name by Ulugh Beigh. In Al Fergani this twenty-eighth manſion is called *Betn al hût* **, *venter piſcis,*

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* سعدالسعود † سعدالاجبيه ‡ الفرع المقدم

‖ الفرع المؤخر § الرشا ** بطن الحوت

piscis, and is said to be the stars of the Northern Fish. In Ulugh Beigh this *Batn al hût* is his twelfth star in the table of Andromeda.

These mansions of the moon are older at least than the time of Mohammed; for he seems to allude to them, Sur. x. ver. 6, where he says, that God

السنين جعل الشمس ضياء والقمر نورا وقدره منازل لتعلموا عدد

"Posuit solem in splendorem, et lunam in lumen, et disposuit eam in stationes ut "sciretis numerum annorum." And so the words are explained by Gelaloddîn, a famous commentator on the Koran.

After the Greeks became acquainted with the Persian affairs, we find frequent mention made of a kind of measure called a *parasang* *. This contained, according to Herodotus †, thirty *stadia*, but this must be unavoidably ambiguous, till we know the true measure of the Greek *stadium*, by which it is most probable Herodotus computed.

The Arabian geographers, as Abulfeda, make the parasang to consist of three of their miles. But the Arabian mile is not accurately known.

According to Mr. Fraser, in his life of Kouli Khan ‡, the Persian parasang is now about four English miles.

There are other measures mentioned by authors, which labour under equal or greater uncertainty with those already mentioned.

These are stations, mansions, days, journies, and the like. They are common in the East, and by the Arabs called *almarhalat* ‖ and *almoseira* §. The Nubian

* فرسنك

† Page 90 and 305.

‡ Page 4.

‖ المرحله

§ المسيرة

geographer

geographer Al Idrisi *, determines it to contain thirty (Arabian) miles. But Abulfeda leaves it uncertain; and therefore reckons to a mansion eight parasangs, at a moderate rate of walking.

We sometimes meet with in Al Adrisi, Abulfeda, and other Arabian geographers, a measure, which is the largest of all, and that is *almejra* †, which is defined to be ‡ as much as a ship can sail in a day and a night. This must, from the nature of things, be very uncertain, though Al Idrisi fixes it to one hundred (Arabian) miles ||.

ASTRONOMICAL TERMS, *which we have taken from the* ARABIANS.

Zenith is a corruption of *Semt* §, a point. In Al Fergani's Astronomy it is called *Sempt Ras* **, i. e. the point of the vertex, or the vertical point.

Nadir is a corruption of *Natheir* ††, which signifies similar, or alike, or opposite: so that *Natheir al semt* ‡‡ is nothing more than the point opposite to the vertex.

Azimuth is a corruption of *Al semt* ||||, which signifies nothing more than the point or mark.

Almacanter, from the Greek word *Kentpon*, comes, after the Arabic manner of forming participles *Mokenter* §§, and in the plural number, *Mokenteral* ***. The word *Almokenter* †††, then, is nothing more than a barbarous word, or, as Quintilian calls such, *vox hybrida*, partly Greek and partly Arabic, and signifies only a circle, having its centre in the same axis with another.

* Clim. 5. sect. 1.

† المجري ‡ مايقطع المركب في يوم والليلة

|| See Greave's Pref. to Abulfeda's tables of Chorasm, &c. in Huds. Geog. Min. vol. iii.

§ سمت ** سمت راس †† نظير ‡‡ نظير السمت

|||| السمت §§ مقنطر *** مقنطرات ††† المقنطر

The

The FATAL EFFECTS *of* PRECIPITATION.——

From the AYAR DANISH *of* ABULFAZEL.

A HERMIT, after long experience of the uncomfortablenefs of a folitary life, had a mind to become a hufband, and confulted on the occafion a perfon well acquainted with that ftate.

HIS friend told him the refolution was judicious, there being many advantages refulting from matrimony. That it fubdued unlawful defires, which are continually obtruding themfelves upon the imagination in a ftate of celibacy: moreover, that juftice requires us to perpetuate in our pofterity thofe bleffings which we have received from our anceftors; befides, that a virtuous woman is the ornament of a man's houfe, and the comfort of his life. But, fays he, be careful in making your choice.

THE hermit afked him of what condition fhe fhould be? he replied, Take the daughter of a religious friendly man, whom you may make your confidant upon all occafions. But have nothing to fay to three kinds of women. A widow, if fhe is always extolling her deceafed hufband; neither a woman whofe relations have conferred favours upon you; nor one, who whenever fhe fees you, fpeaks in a faint tone, and affects a delicate languid air.

HE thanked his friend for imparting fo much of his experience in the ways of women: and begged he would further inftruct him in regard to what age was moft eligible.

ble. His friend anſwering ſaid, " Make choice of a young girl, for the company of an old woman ſickens and debilitates a man. The Sages ſay, there are the faireſt proſpects of happineſs and ſafety with women from fourteen to twenty years of age; from twenty to thirty they are peaceable and quiet; from thirty to forty they covet children and wealth; from forty to fifty they are ambitious of fame, and are full of tricks and hypocriſy: but a wife turned of fifty, is the plague of a man's life, and the deſtruction of his reputation and fortune." The hermit then made enquiry as to her perſon. Says the friend, " the moſt valuable properties in a wife are virtue and good-nature, ſo that ſhe who poſſeſſes not theſe qualities, though beautiful as an angel, will prove a curſe for life. But a woman of a good diſpoſition, be ſhe ever ſo ugly, is an ineſtimable treaſure."

To ſhorten the ſtory—The hermit, after a long ſearch, had the good fortune to marry a girl well connected, and of an amiable turn of mind.

He was then impatient to have children; but ſeeing no appearance of his hopes being fulfilled, he inceſſantly prayed God to beſtow upon him a ſon. At length his wife became pregnant. The hermit, filled with delight, was always talking about his ſon. One day, ſays he to his wife, I now hope we ſhall ſoon have a ſweet beautiful boy, that I may give him a ſuitable name. I ſhall take infinite pleaſure in labouring to furniſh means for his education, and I will teach him ſo to tread in the paths of righteouſneſs, that he ſhall become a guide to the faithful; he ſhall marry ſome great man's daughter, whoſe children will make me a grandfather, and I may become conſpicuous, through the ſplendour of their actions.

The wife reproved him for letting his tongue run at this idle rate, and told him to have a care, leſt he ſhould be like the Derveiſh with his oil. He deſired her to tell the ſtory, which ſhe did in the following manner.

STORY *of the* DERVEISH *and the* JAR *of* OIL.

" A Derveifh inhabited a hut in the neighbourhood of a fhopkeeper, whofe bounty enabled him to live comfortably. Every day when the fhopkeeper fold oil, he gave a fmall quantity to the Derveifh, who expended part and kept the reft in a jar.

One day finding the jar full of oil, he faid to himfelf " if there were ten maunds, " I would fell them for ten direms. With this money I would buy five fheep; thefe " five fheep would breed every fix months, and each bring me two lambs every time, " which in the courfe of a year would amount to twenty; fo that in ten years I fhall " poffefs a flock: part of the flock I will fell, and maintain myfelf with the produce " in a fplendid manner. I will then demand in marriage the daughter of fome grandee. " In nine months, fhe will bring me a fon. Him I will educate myfelf and inftruct " in every branch of fcience. Should he prove untractable, I will fo belabour him " with the ftick that I now hold in my hand"—Whilft the Derveifh was fo totally loft in delufion, that he imagined his incorrigible unborn fon to be really prefent, his ftick ftruck with violence againft the jar (which he had placed upon a fhelf oppofite to where he was fitting) dafhed it in pieces, and the oil came pouring down upon him.

I have told this ftory, fays the wife, to fhew that we ought not to make idle premature calculations.

The ftory awakened the hermit from his reverie.

At length his wife was delivered of a fine boy. He returned thanks to God, and made grateful offerings. Day and night was he about the cradle; fo that his whole time was fpent in nurfing.

One day the mother, upon going to the bath, committed the infant to the father's care, entreating him not to ſtir from the cradle till ſhe came back.

The wife was hardly departed, before the king who then reigned ſent for the huſband. Since it was impoſſible to delay obeying the royal ſummons, he went to court, after having entruſted the child to the care of a favorite mongooſe, who had been bred up in the family. No ſooner was he out of ſight, than a large ſnake made its appearance, and was crawling towards the cradle. When the mongooſe ſaw the child's life in danger, he inſtantly ſeized the ſnake by the back of the neck and deſtroyed it. Soon after, when the hermit returned from court, the mongooſe who had been wallowing in the ſnake's blood, conſcious of the good he had done, ran out to meet his maſter. The man ſeeing the mongooſe ſtained with blood, imagined he had killed the child, and without making any further reflection or enquiry, ſtruck the poor little faithful animal ſuch a blow with his ſtick, that he inſtantly expired. When he came into the houſe, and ſaw the child ſafe, and the ſnake dead by the ſide of the cradle, he ſmote his breaſt for grief, accuſing himſelf of raſhneſs and ingratitude towards the mongooſe. Whilſt he was uttering theſe woeful lamentations, in comes his wife, who having learnt the cauſe of his diſtreſs, blames him for his want of reflection. He confeſſes his indiſcretion, but begs her not to add reproaches to his diſtreſs, as reproof could now avail nothing; " true (ſays ſhe), advice can be of no ſervice " in the preſent inſtance: but I want to rouſe your mind to reflection; that you " may reap inſtruction from your misfortunes. Shame and repentance are the ſure " conſequences of precipitation and want of reflection, which is well exemplified " in the ſtory of the king and the hawk."

STORY OF THE KING AND THE HAWK.

" I have heard that a king of Perſia had a favorite hawk. Being one day on a hunting party with his hawk upon his hand, a deer ſtarted up before him; he let the hawk fly, and followed it with great eagerneſs, till at length the deer was taken. The courtiers were all left behind in the chace. The king being thirſty, rode about

about in queſt of water, till having reached the foot of a mountain, he diſcovered ſome trickling down in drops from the rock. He took a little cup out of his quiver, and held it to catch the water. Juſt when the cup was filled, and he was going to drink, the hawk ſhook his pinions, and overſet the cup. The king was vexed at the accident, and again applied the cup to the hole in the rock. When the cup was replenifhed, and he was lifting it to his mouth, the hawk clapped his wings, and threw it down, at which the king was ſo enraged, that he flung the bird with ſuch force againſt the ground that he expired.

" AT this time the table-decker came up. He took a napkin out of his budget, wiped the cup, and was going to give the king ſome water to drink. The king ſaid he had a great inclination to taſte the pure water that diſtilled through the rock, but not having patience to wait for its being collected by drops, he ordered the table-decker to go to the top of the mountain and fill the cup at the fountain head.

" THE table-decker having reached the top of the mountain, ſaw a large dragon lying dead at the ſpring, and his poiſonous foam mixing with the water fell in drops through the rock. He deſcended, related the fact to the king, and preſented him with a cup of cold water out of his flaggon.

" WHEN the king lifted the cup to his lips, the tears guſhed from his eyes. He then related to the table-decker the adventure of the hawk, made many reflections upon the deſtructive conſequences of precipitancy and thoughtleſſneſs, and during the remainder of his life, the arrow of regret was continually rankling in his breaſt."

THE huſband, thus inſtructed by the good council of his wife, ever after guarded himſelf againſt thoſe indiſcretions to which he had before been addicted.

An

An ACCOUNT *of the* PREADAMITES, *and the* HISTORY *of the* WORLD *to the Death of* ADAM. —— *Extracted from the* KHELASSUT UL AKHBAR *of* KHONDEMEER.

Of the first Act of Creation, and what has been delivered thereon from the Mouth of MOHAMMED.

HISTORIANS relate, that Jaber Anſari one day aſked Mohammed, "O Prophet "of God, what was the firſt thing that ſtepped out of the deſert of non-exiſtence "into being?" Mohammed anſwered, with the tongue of inſpiration, "The light of "thy Prophet." And the learned conſider the above tradition, as being perfectly conſonant with the others which here follow. The Prophet hath ſaid, "God firſt "created the Pen;" and again he hath ſaid, "God firſt created Reaſon." Likewiſe, "God firſt created the Preſerved Tables;" and laſtly he hath ſaid, "God firſt created "the Spirit." For, ſay they, Mohammed herein only ſpoke of one ſubſtance, deſcribing its ſeveral attributes, in the ſame manner that any thing may be called by ten different names.

AND God divided the light of Mohammed into two parts, one of which was pure and reſplendent in the greateſt degree, and the other of an inferior nature. From the firſt, which is called LIGHT, he created the Celeſtials, and the ſouls of the Prophets and Saints; and with the other half, which is called FIRE, he formed the Genii, and the inferior orders of beings.

FROM theſe premiſes it is deduced, that before the formation of Adam, and the creation of the world, the light of Mohammed ſhone forth; and it therefore follows, that all created beings are only emanations of his brightneſs.

The

The Creation of the Heavens and the Earth, and their Dependencies.

The Sacred Hiſtorians (upon whom may the King of Mercy ſhow compaſſion) have related, that the incomparable artificer, the Almighty, who ſaid, *Let it be and it was*, created the eſſence of the moſt excellent of human kind [1] *from a variety of lights*; upon which when he looked with a tremendous brightneſs of glory, it trembled and became water.

He then formed the empyrean heaven.

The univerſe was at that time entirely water, in which no created being appeared, as is exemplified in the following verſe of the Koran, "That God, who created the "heavens and the earth in ſix days."

God again beſtowed a look of benignity upon the water, when it began to boil, and to foam, and ſend forth ſteam. The foam collected in a body upon the ſurface of the earth, on that ſpot where the holy Caaba [2] is now ſituated. The divine Creator out of the foam formed the earth, and with the ſteam he created the heavens [3].

According to the tradition of Abul Abbaſs the following is the order of the creation. On Sunday and Monday, God formed the ſeveral ſtrata of the earth. On Tueſday he cauſed the mountains to appear. On Wedneſday the trees and plants ſprung up. On Thurſday he created the heavens, and cloathed the angels with the raiment of exiſtence. On Friday the ſun, the moon, the planets, and the fixed ſtars ſhone forth in the firmament.

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[1] Mohammed.

[2] كعبه The ſquare building in the centre of the temple at Mecca.

[3] In the original this paragraph is recapitulated in verſe.

The

The myſtical intention of employing ſix days in the creation, was to inſtruct mankind that precipitation in buſineſs, is the cauſe of repentance, by ſhewing deliberateneſs to be one of the divine maxims; for elſe he was able to have completed the whole in an inſtant. Aſſuredly the Juſt, the Bleſſed, the Moſt High, the Lord of the univerſe, is the beſt creator.

Of the GENII [1]; *and of the Devil's Dominion over them.*

According to this verſe of the Koran, " In aforetime I created Jan [2] from " out of a ſcorching fire," the Eternal, before the formation of Adam, had created a race from fire, and whom he ordered to worſhip him.

As long as this race of Jan (or Genii) were obedient to the divine commandments, they paſſed their lives in a ſtate of the utmoſt delight. But when they gave into wickedneſs and became rebellious, God, after the moſt convincing proofs thereof, condemned many of the inſurgents to the flames of hell; but ſome he pardoned, to whom, together with thoſe who had adhered to their duty, he gave new ordinances; and appointed Jilyanus [3], one of their own body, to rule over them.

These, after having acted in conformity to the divine precepts, for ſome time, likewiſe rebelled; and God inflicted a ſecond puniſhment. Thoſe who had preſerved their allegiance, were continued in poſſeſſion of the earth, and one from amongſt them, named Mulkya [4], was made their king.

Thrice again did theſe Genii ſwerve from their duty, and were thrice again overwhelmed by the wrathful indignation of the creator. In the laſt time, when the angels were ſent to combat them, the Devil, whoſe name is Azazil [5], was made priſo-

[1] جیان [2] جان [3] جلیانوس [4] ملقیا [5] عزازیل

ner

ner and carried up to heaven; where increafing in dignity, he became pleafing to God, and by his obedience and adoration, obtained to fuch degree of perfection as to have been able to inftruct the angels in their duty. When after a length of time, ftrife and rebellion again appeared amongft the Genii, Azazil intreated the Lord to fend him, that he might guide them in the right way. And his petition having obtained the divine affent, he defcended upon earth at the head of an army of angels. Having allied himfelf with the dutiful Genii, he fent one of them on an embaffy to the offenders. Thofe audacious wretches put the ambaffador to death; and before Azazil had received intelligence of the fate of his meffenger, he difpatched four others, feverally after each other, on the fame errand; all of whom the Genii treated in like manner as they had done the firft. After having acted in this manner five times, the fixth and laft ambaffador, whose name was Youfef Ben Yafef [1], formed pretences, whereby he made his efcape to Azazil, who thereby became acquainted with every particular circumftance.

Azazil, at the divine command, haftened to deftroy thofe finners, and having flain a great number, he began to entertain ambitious thoughts; regarding himfelf as the wifeft and moft excellent of created beings. Wherefore he refolves in his mind, that if the fovereign dignity fhould be conferred by the Almighty upon any other than himfelf, he would not fubmit his neck to obedience, but ufe his endeavours to deftroy him.

One day during this interval, a body of the angels who had beheld the Preferved Tables, returned forrowing to Azazil, and faid,—" On examining the holy tables to " day, we difcovered that one of the angels, who now ftands near to the divine " glory, fhall fhortly incur an eternal curfe: and we are fadly apprehenfive for what " this event may be.—We hope you will implore a bleffing from God, that thereby

[1] يوسف بن ياسف

" every

" every one of us may be preferved from this dire calamity." Eblis [1] *(the Devil)* an-
" fwered. This prediction concerns neither myfelf nor any of you ; it is a long time that
" I have been acquainted with this ftory, although I have not mentioned it to any
" one." In fhort, Satan [2] paid no regard to the lamentations and intreaties of the angels ; and therefore he fell into eternal perdition.

The report of Adam's fovereignty now prevailing in the world, and the words, " In truth I give to the earth a Ruler," having reached the ears of the angels, they faid, " Oh, furely you are about to create a perfon, who will commit ftrife and fhed " blood ; whilft we acknowledge your fanctity." The Moft High anfwered and faid, " Thofe things which are clear in my fight, are beyond your comprehenfion." From thefe words the angels were confounded at their own audacity, and all came and implored forgivenefs, excepting Satan, on whom pride had now taken faft hold.

The HISTORY *of the* WORLD.

The CREATION *of* ADAM [3] *and* EVE [4], *with fome Account of them whilft in Paradife, and when in the World.*

When the Omnipotent had determined to create the Great King, or Adam, the angel Gabriel [5] at the divine command flew from the heavenly manfions, and alighted upon the earth. Juft as he was about to have taken up an handful of mould, the earth afked him the occafion of it, when Gabriel anfwered, " It is the will of the Moft " High that a perfon fhall be formed out of you ; and who fhall have dominion over " you."

[1] ابليس [2] شيطان [3] آدم [4] حوا [5] جبريل

" you." The earth replied, " I intreat of you to intercede with the Almighty in " my behalf; and to defend me from the performance of this intention; for it may " chance that the perſon formed out of me may prove diſobedient, and for his offence " ſome inſupportable calamity may befall me." Gabriel compaſſionating the earth's diſtreſs, returned back to heaven, and repreſented the ſtate of the caſe. Then the angels Michael [1] and Iſrafil [2] were diſpatched ſeverally after each other, on the ſame errand; and both returned in like manner as Gabriel had done. Upon which Uzriel [3] was ſent, who paid no regard to the prayers and oaths of the earth, but took from her ſurface an handful of mould of various colours and properties, and threw it down between Mecca [4] and Thaif [5.] And becauſe that Uzriel had ſhewn a want of compaſſion in this procedure, he was appointed to be the angel of death to the ſons of Adam.

In the ſpace of forty days, the clay was kneaded into form by the hands of the angels. The body of Adam having become perfectly dry, it lay for a long time in that ſtate between Mecca and Thaif, where the angels went to behold it. One day the devil came there, and ſtriking his hand upon the belly of Adam, it ſounded, upon which he ſaid, " This body is empty; and it ſhall ſoon feel the cravings of appetite." He then aſked the angels, " if God ſhould command them to obey Adam, what they would do?" They anſwered, " We will not turn our necks from the obe- " dience of the Moſt High; but will ſubmit ourſelves to his commands." Satan [6] deceitfully replied, " this ſentiment befits you;" but within himſelf he ſaid, " If he " orders me to be obedient unto Adam, I will not acquieſce; and whenever I find " an opportunity I will deſtroy him."

Briefly, when the ſoul of Adam was admitted into his body, the Lord cloathed him with the raiments of paradiſe; and having exalted him to diſtinguiſhed eminence,

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[1] ميكايل [2] اسرافيل [3] عزرائيل
[4] مكه [5] طايف [6] شيطان

by inſtructing him in the divine myſteries, he ordered the angels to do him obeiſance. All the angels performed as they were commanded, excepting Satan, who would not bow down before Adam: wherefore he was baniſhed from the ſublime court and puniſhed with an eternal curſe.

Adam was placed in Paradiſe; and God having cauſed him to fall into a profound ſleep, formed Eve out of his left ſide. Adam having awakened, aſked, "Who art thou?" And Eve anſwering, ſaid, "the Moſt High created me for thy "uſe." And Adam and Eve became man and wife.

The following is the tradition moſt commonly received, that they were prohibited from eating wheat. That the accurſed fiend entered Paradiſe under the forms of peacock and of a ſerpent; and having thus metamorphoſed himſelf, had an interview with Adam and Eve, whom he ſo far worked upon by his deviliſh lies, and luſtful inſtigations, that he prevailed on them to eat of the forbidden food.

As ſoon as Adam and Eve had eaten of the forbidden food, the celeſtial raiments fell from them, ſo that they became naked. The woman covered herſelf with the leaves of the fig-tree.

And the voice of the Lord came unto them ſaying, "Depart ye from this place, "the earth is appointed for your habitation; and ye ſhall become enemies to each "other." Accordingly they were all precipitated from the Garden of Paradiſe.

The moſt common tradition is, that Adam fell on the Iſland of Ceylon [1], that Eve alighted at Jeddah [2], Satan at Miſſan [3], the Peacock in Hindoſtan [4], and the Serpent in Iſpahan [5].

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[1] سرانديب [2] جده [3] ميسان

[4] هندوستان [5] اصفهان or اصبهان

According

According to Abdul Abbas, Adam had been half a day in Paradiſe, agreeably to the computation of that region, but which is equal to 500 of our years.

Adam, beſet with the miſeries of this world, and overwhelmed with ſorrow for the loſs of Eve, became ſenſible of his ſin; and was ſo immerſed in affliction, that at length God accepted of his repentance: and in order to comfort him in his ſolitude, ſent down on earth a tabernacle, on the ſpot where the holy Caaba now ſtands, and ordered him to compaſs it [1]. The father of mankind repaired to Mecca as faſt as he was able, where Gabriel inſtructed him in all the ceremonies which he was to perform at that ſanctuary. And when Adam had performed at Mecca the duties which had been enjoined him, Gabriel directed him to go towards Arafat [2] in queſt of Eve. It happened that Eve left Jeddah at the ſame time, and having travelled to the top of mount Arafat, ſhe and Adam, by the means of Gabriel, there met and knew each other; and the mountain from that circumſtance, obtained its preſent name.

Adam and Eve, after they had worſhipped the Moſt High, haſtened to Ceylon, where they lived together with the utmoſt affection. And when the days of her pregnancy were accompliſhed, the Lord beſtowed on her twins every time; one of whom was male, and the other female [3]. Cain [4] was born with his twin ſiſter Aklima [5]; and Abel [6] with his twin ſiſter Lyufah [7]. And when theſe four were arrived at the age of puberty, Adam, conformably to the divine command, would have given Aklima to Abel, and Lyufah to Cain in marriage. But Cain was diſſatisfied at this intention, and ſaid unto Adam, "Becauſe that you love Abel better than me, "you want to give him Aklima; but I will never ſeparate myſelf from my twin ſiſter." Adam anſwered, "Let you and Abel both offer up ſacrifices, and whoſe ſoever obla-"tion is accepted, to him ſhall Aklima belong."

[1] طواف [2] عرفات

[3] Excepting Seth, who was born ſingle.

[4] قابيل [5] اقليما [6] هابيل [7] ليوفا

In

In thoſe days the manner of ſacrificing was in this wiſe. When any perſon had placed an animal or fruits upon the altar, fire came down from heaven; and if the ſacrifice was accepted, the fire entirely conſumed it; otherwiſe it did not approach the offering.

In ſhort, Cain placed on the altar ſome wheat, and Abel offered up a kid. And fire deſcending from heaven, left not the leaſt veſtige of Abel's ſacrifice, but did not approach the offering of Cain, which remained in its original ſtate. Cain being enraged at this event, threatened to kill his brother. Abel replied, "The Lord accepts "the ſacrifice of the righteous: if you endeavour to oppreſs me, I ſhall remain at "peace, becauſe I fear the juſtice of the Moſt High.

Adam, ſome time after this, being gone to Mecca, Cain found Abel aſleep on the top of a mountain, when he ſtruck him ſuch a violent blow with a ſtone, that he never awoke again. And as he did not know how to diſpoſe of the corpſe, he kept it for ſome days in the mountain, till God cauſed him to ſee two crows fighting, and one having killed the other, dug up the earth with its bill, and buried the dead crow. Cain being inſtructed by this viſion, buried his brother in the ground.

When Adam had performed the pilgrimage to Mecca, he returned home, where ſeeing things much changed, and not finding Abel, he concluded what had happened: wherefore he curſed Cain, and wanted to have retaliated upon him. But Cain dreading the wrath of his father, departed with his ſiſter, and ſettled in the land of Yemen.

He there eſtabliſhed the worſhip of Fire; Satan having told him, that the Fire had accepted of Abel's ſacrifice, becauſe he was a worſhipper of that element. And the poſterity of Cain, who had greatly multiplied, addicted themſelves to every kind of wickedneſs.

An

An ACCOUNT *of* ADAM's *Posterity appearing to him in a Dream; and his Departure from this to the other World.*

ONE day Adam, after having performed the pilgrimage to Mecca, fell asleep in the desert of Naaman [1], at which time God shewed him all his posterity. And a voice came from heaven to the sons of Adam saying, "Am I not the Omnipotent?" they answered, "Truly thou art our Providence."

ADAM having looked towards the land of Yemen, there beheld people surrounded with light; but in the north, he saw bodies of darkness. Then turning his eyes to the right-hand side, he saw a youth crying bitterly; whereupon he enquired of Gabriel his name, and the cause of his sorrow. The faithful spirit answered, "That it was the prophet David [2], who was weeping on account of a sin that he "would hereafter commit." Adam then asked, "What would be the length of his life," Gabriel answered, "sixty years."—Upon which Adam, compassionating the condition of David, said, "O Lord take away forty years from my life, and add them unto the "days of David." God granted his supplication; and the life of David was accordingly extended to 100 years. Adam after having thus, through the divine inspiration, taken a view of his posterity, went to Yemen; where he exhorted Cain and his progeny to follow the right road; and prohibited them from the worshipping of fire. Some of them paid obedience to the direction of their grandsire; and the rest continued in their wickedness.

WHEN Adam had attained to the age of 960 years, Uzriel came to him, and wanted to have taken possession of his soul. But Adam answering said, "The time for "this event is not yet accomplished, the high God having appointed 1000 years to be "the period of my residence in this world." The angel of death replied, "True, it

[1] وادي النعمان [2] داود

originally

"originally was so decreed, but you gave away forty years of your life to David." Adam denied the fact, and Uzriel having represented the case to the Eternal, it was decreed that Adam should be respited for the term of forty years; and also that David should remain a hundred years on the earth. And this term having passed away "like as the wind bloweth over the desert," Adam was seized with a disease, when conformably to the command of Gabriel, he by his last testament appointed Seth his successor; he being the most upright of all his sons, and he was the messenger of the light of Mohammedanism.

When the soul of Adam had taken its flight to the celestial mansions, Gabriel washed the body, and wrapped it in a winding sheet, after which Seth performed prayers over the body, and buried it in the mountain of Abucobais [1].

Eve, one year after the death of Adam, was relieved from the troubles of this world.

Their children were twenty sons and nineteen daughters: but at the time Adam died, they and their progeny amounted to 40,000 persons.

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[1] ابوقبيس

An

An ACCOUNT *of* EMBASSIES *and* LETTERS *that passed between the* EMPEROR *of* CHINA *and* SULTAN SHAHROKH, *Son of* AMIR TIMUR.

Extracted from the MATLA US SADEIN *of* ABDUR REZAK, *and Translated by*

WILLIAM CHAMBERS, ESQ;

THE TRANSLATOR's PREFACE.

THE ensuing Extracts are made from a work which is not entirely unknown in Europe. M. D'Herbelot makes particular mention of it under the article *Schahrokh*, and expresses a hope of seeing it one day translated by M. Galland; but no such translation has ever appeared.

THE following account, taken from the Habib us Sier of Khondemir, shows in what degree of esteem the Author and his work have been held in Asia.

مولانا کمال الدين عبدالرزاق ولد مولانا جلال الدين اسحق سمرقندي بود وولادتش در دوازدهم شعبان سنه ٨١٦ در هرات روي نمود ومولانا اسحق در اردوي همايون خاقان سعيد بمنصب قضا وامر پيشنازي اوقات شريف مصروف مي ساخت وگاهي در مجالس اعلي اشرف بتوضيح مسايل وقرات رسايل مي پرداخت ومولانا کمال الدين عبدالرزاق بعد از فوت پدر في سنه احدي واربعين وثمانمايه رسالهٔ راکه قاضي عضدالدين يحيي در معني حروف واسم اشارت تاليف کرده شرحي نوشت وديباجهٔ آن انشاء منقح را باسم همايون خاقان سعيد موشح گردانيده به آن

به آن وسيله شرف دستبوسي حضرت خاقاني دريافت ودر اواخر ايام حيات آن حضرت
برسالت پادشاه بيجانگر مامور گشته بجانب آن شهر شتافت ودران سفر جناب مولوي را وقايع
غريبه و حالات عجيبه روي نموده آخر الامر قرين صحت وسلامت بخراسان باز آمد وبعد از فوت
خاقان سعيد برسبيل نوبت بعز ملازمت ميرزا عبد اللطيف و ميرزا عبد الله و ميرزا ابو القاسم
معزز شد ودر زمان سلطان سعيد في جمادي الاولي سنه سبع وستين وثمانمايه بمنصب شيخي
خانقاه ميرزا شاهرخ منصوب گشت وتا آخر حيات بدان امر اشتغال داشت ووفاتش در ماه
جمادي الاخر سنه سبع وثمانين وثمانمايه روي نمود از آثار اقدام بدايع اقلامش كتاب افادت
اياب مطلع سعدين درميان مردم متداول ومشهور است ودران تاريخ شريف معظم وقايع
معمورهٔ ربع مسكون از زمان سلطان ابو سعيد بهادر خان تا وقت شهادت ميرزا سلطان ابو سعيد
كوركان مسطور است

" KAMAL UD DIN ABDUL REZAK was a son of Jelal ud Din Ishak of Samar- " cand, and was born at Herat on the 12th of Shaban 816 (or 6th November, " A. D. 1413). His father Ishak resided at the court of Sultan Shahrokh, in qua- " lity of Kazy and Imam, and was sometimes consulted on points of law, and de- " sired to read *learned* * treatises in his Majesty's presence. Abdur Rezak, after his " father's death, in the year 841 (A. D. 1437), wrote a comment on Azd ud Din " Yahia's Treatise of *Arabic* prepositions and pronouns, and dedicated it to Sultan " Shahrokh; on occasion of which he had the honour to kiss his Majesty's hand. " In the latter part of that prince's reign, he went as his ambassador to the King of " Bijanagur (Visiapore), and experienced various extraordinary incidents and vicis- " situdes on that journey; but at length returned to Khorasan in safety. After " the death of Sultan Shahrokh, he was successively admitted to the presence of

* The words in Italics in this passage, and in the following Extracts, are such as are implied but not expressed in the Original.

" Mirza,

" Mirza Abdul Latif, Mirza Abdullah, and Mirza Abul Kaſim; and in the firſt " Jumad of 877 (or October 1472), under the reign of Sultan Abu Said, he was " appointed Superintendent of the Khankah of Mirza Shahrokh, where he conti- " nued to the time of his death, which happened in the latter Jumad of the year " 877 (anſwering to part of July and Auguſt 1482).

" AMONG the excellent productions of his pen is that uſeful work, the MATLA " US SADEIN, which is in every one's hand, and is univerſally known, where he has " given a general hiſtory of events from the time of Sultan Abu Said Bahadur " Khan, down to the aſſaſſination of Mirza Sultan Abu Saîd Gurkân."

ABU SAID BAHADUR KHAN was the ninth in ſucceſſion from Chengez Khan, of thoſe that reigned over Perſia at large. His death happened in the year of the Hidjerah 736, or A. D. 1335; and Mirza Sultan Abu Saîd Gurkân was killed in the Hidjerah year 873, or A. D. 1468: ſo that this hiſtory takes in a period of more than 130 Solar years, of which the laſt fifty were in the lifetime of the author. And as his father held an eminent ſtation at court before him, it is plain he had the beſt means of information reſpecting events for ſeveral years preceding; which gives ſufficient weight to what he ſays on the ſubject of theſe embaſſies. This teſtimony is alſo confirmed by that of a cotemporary writer, *Sherf ud Din Aly Yezdy*, who, in his *Supplement to the Zaffer-Namah* *, mentions moſt of theſe embaſſies, and gives us all the letters, except the firſt from the Emperor of China, which, as it aſſumes a ſtile of ſuperiority that could not be agreeable to Shahrokh Mirza, Sherf ud Din, who wrote his book under the auſpices of that Prince, and dedicated it to him, might have his reaſons for omitting.

BUT, apart from the authenticity of the hiſtory, the letters themſelves ſeem to have ſtrong marks of being genuine, both in the matter they contain, and in the

* A work of which Monſ. de la Croix tranſlated a part, but not the Supplement.

ſtile in which they are written. Of the firſt every one may form his opinion; the latter muſt be ſubmitted to the judgment of thoſe who peruſe them in the original language. They will perceive, that while thoſe from Sultan Shahrokh are penned with that purity and propriety of diction, which might be expected from a Perſian monarch, thoſe from the Emperor of China are expreſſed in ſuch quaint and awkward terms, as might be ſuppoſed to come from a Mogul interpreter tranſlating each word of a Chineſe letter at the peril of his life. But the ſimplicity and unaffected brevity of the Chineſe original, ſeems to have been ſuch as could not ſuffer any material injury from a ſervile tranſlation, and much of the national character is viſible in theſe productions.

It may be proper to mention here, who the two monarchs were that carried on this correſpondence.

Sultan Shahrokh, or, as he is commonly called by hiſtorians, Shahrokh Mirza, was the fourth ſon of the famous Timur, and youngeſt of the two that ſurvived him. At the time of his father's death, which happened on the 17th Shaban 807 (or 17th February 1405), he was at Herat, the capital of Khoraſan; to the government of which he had been appointed nine years before. Finding, on that event, that the people of that extenſive province were ſtrongly attached to him, he was ſolemnly inaugurated, and founded a new kingdom at that city in the ſucceeding month. Before two years were expired, he added the rich province of Mazinderan to that of Khoraſan; and in two years more the impolitic conduct of his nephew, Khalil Sultan, put him in peaceable poſſeſſion of the capital city of Samarcand, and all the countries north of the Oxus that were then ſubject to it. Within the ſame period he alſo extended his empire ſouthward on the ſide of Siſtan, or Sijiſtan, of which he took the principal ſtrong holds in perſon; and this was the expedition from which he was juſt returned when the firſt embaſſy arrived. In 816 of the Hidjerah (or A. D. 1413), he added Farſiſtan to his former acquiſitions; and in the Hidjerah year 819 (or A. D. 1416), he poſſeſſed himſelf of

Kerman.

Kerman. His only opponents after that were, Kara Yuſuf, the Turkuman, and his ſons, the laſt of whom he vanquiſhed in a pitched battle on the plains of Salaſs, in Azerbaijan (Aderbaitzan), in 832 (A. D. 1428); which event left him the undiſturbed poſſeſſion of an empire, compoſed of the following extenſive territories; —Khorâſân, the center of his dominions; Maverunnaher and Turkiſtan, north of the Oxus; Balkh and Badakſhân, to the north-eaſt; Zabuliſtân to the ſouth-eaſt; Siſtân, Kermân, and Farſiſtân to the ſouth; and Irâk, Mazenderân and Azerbaijân to the weſt. All which he continued to govern with great reputation, till his death, which happened in the month of Zilhidjah 850 (or February 1447), after he had lived 71, and reigned 43 Lunar years.

The Chineſe Emperor, who in theſe Extracts calls himſelf Day-ming, was the third prince of the dynaſty of *Ming*, and aſcended the throne in the year 1403, five years before the firſt of theſe embaſſies. It was the founder of this dynaſty, the father of this prince, that drove the Tartars of the race of Chengêz Khân entirely out of China, after which he kept his court at Nanking, where he firſt eſtabliſhed himſelf; but the above Emperor, his ſon, removed it back to Pe-king, in the ſeventh year of his reign. He is ſaid to have been generous, and an encourager of learning; but was dreaded on account of ſome cruelties with which he began his reign. He died A. D. 1426, after he had governed China 23 years.

احوال آمد و رفت ایلچیان و مکتوبات مابین فغفور چین و سلطان شاهرخ پسر امیر تیمور که از مطلع السعدین عبدالرزاق انتخاب یافته

از وقایع سنه احدی عشر و ثمان مائه

چون موکب همایون از یورش سیستان باز آمد ایلچیان پادشاه ختای که جهت رسانیدن تعزیت حضرت خاقان سعید فران فرستاده بود با پیلکات و تنسوقات رسیدند و سخن پادشاه خود بعرض رسانیدند و حضرت خاقان سعید درباره ایشان مرحمت و عنایت نموده اجازت مراجعت فرمود

از وقایع سنه خمس عشر و ثمان مائه

در ینولا از ولایت ختا ایلچیان از پیش دای منک خان پادشاه چین و ماچین و سایر آن ممالک رسیدند فرمان همایون نفاذ یافت که شهر و بازارها آئین بندند و هر صنعت در کمال هنر ظاهر کرده دکان خود آرایند و امرا برسم استقبال بیرون رفته مقدم ایشان را برخود مبارک داشتند و همه را بتعظیم تمام بشهر در آوردند زمانی بود چون روز جوانی فرح افزای و هنگامی چون شب وصال غم زدای حضرت خاقان سعید فرمان فرمود که باغ زاغان را چون باغ جنان آراسته یساولان بهرام صولت ضرغام سطوت هر کس را بمحل و مقامی تعین فرمودند و حضرت خورشید طلعت چون آفتاب براوج رفعت و سریر سلطنت برامد و عظما امرا و ایلچیان را بشرف دستبوسی رسانید و تبرکات که زانیده عرضه داشتند سخنان ایشان و مکتوب پادشاه ختا باین عبارت بود

صورت

An ACCOUNT *of* EMBASSIES *and* LETTERS *that passed between the* EMPEROR *of* CHINA *and* SULTAN SHAHROKH, *Son of* AMIR TIMUR.

From the ANNALS *of the Hidjerah Year* 811, *(commencing 26th May,* A. D. 1408*).*

WHEN the [1] King (i. e. Shahrokh Mirza), returned from his expedition to Seistan, ambassadors, who had been sent by the Emperor of China [2] to condole with him [3] *on the death of his father*, arrived with a variety of presents, and represented what they had to say on the part of their monarch. The King, after showing them many favours and civilities, gave them their dismission.

From the ANNALS *of the Hidjerah Year* 815, *(commencing 12th May,* A. D. 1412*).*

ABOUT this time ambassadors from Day-ming Khan [4], Emperor of Chîn and Mâchin [5], and all those countries, arrived *at Herat*. His Majesty (i. e. *Shahrokh Mirza*), issued orders on this occasion, that the city and the bazars should be decorated, and that the merchants should adorn their shops with all possible art and elegance. The Lords *of the court also* went out to meet them, to signify that they regarded their coming as an auspicious event, and conducted them into the city with the utmost honour and ceremony. It was a time of rejoicing, like the day of youth, and of gaiety as on a night of nuptial festivity. His Majesty ordered the royal gardens [6] to be bedecked like the gardens of Paradise, and sent his martial and lion-like yesavals [7] to assign every one his proper mansion. After which his Majesty himself, irradiated with a splendour like the sun, ascended his throne as that glorious luminary when in the zenith of his course, and bestowed upon the chief of his Lords, and on the ambassadors, the happiness of kissing his hand. The latter, after offering him their presents, delivered their message. The purport of what they said on that occasion, and the letter they brought from the Emperor of China, was as follows:

LETTER

صورت مکتوب پادشاه ختا

دای منک پادشاه معظم نامه ارسال میفرماید بدیار سمرقند مرشاهرخ بهادر را فکر میکنم خدایتعالی جمیع خلایق بیافرید انچه درمیان زمین و آسمان است تا هریکی براحتی و رفاهیت باشند بتائید امر خداوند تعالی خداوند روی زمین کشته ایم بمتابعت حکم الهی جهانداری میکنیم سبب این میان دور و نزدیک فرق نمیکنیم همه را برابر و یکسان نکاه میداریم پیش ازین شنیدیم که تو نیک عاقلی و کاملی و ازهمکنان بلندتری بامر خداوند تعالی اطاعت مینمای و رعایا و عساکر را پرورش داده درباره همکنان نیکوی و احسان رسانیدهٔ سبب آن نیک شاد کشتیم علی الخصوص ایلچی فرستادیم تا کمخا و ترقوا و خلعت رسانید چونکه ایلچی انجا رسیده تو نیک تعظیم امر ما نمودهٔ و مرحمت مارا نیک ظاهر کردانیدهٔ همه خورد و بزرک شاد کشته اند فی الحال ایلچی فرستادی تا خدمت و تحفه و اسپان و متاعهاء آن دیار رسانیدند بحد صدق نمودن ترا دیدیم که شایسته ستایش و نوازش باشی پیشتر دور مغول به آخر رسید پدر تو تیمور فوما بامر خداوند تعالی اطاعت آورده تای زوی پادشاه اعلی مارا خدمت نموده تحفهٔ ایلچیان منقطع نکردانید سبب آن مردمان آندیار را امان داده و همکنان را دولتمند کردانیده دیدیم که تو بهمت و روش پدر نیک متابعت نمودهٔ اکنون دو، حیحون بای ازکسای و هرارهٔ سوجو و دانک چینک صدهٔ سون قونجی با جمعهم فرستادیم بالتهنیت و خلعت کمخا و ترغوها وغیرها تا صدق ظاهر کردد بعد ازین کسان فرستیم تا آی ورو کنند تا راه منقطع نشود تا تجارت و کسب بمراد خویش کنند خلیل سلطان برادرزادهٔ تست می باید که اورا نیکوتر بیت نمای تا حق زادکی خویش بجا آورده باشی تو میباید که بصدق ورای ما متابعت نمایٔ اینست که اعلام کرده میشود

و مکتوب

LETTER *from the* EMPEROR *of* CHINA.

" THE great Emperor, Day-ming, ſends this letter to the country of Samarcand to Shahrokh Bahâdur.

" As we conſider that the moſt high God has created all things that are in heaven and earth, to the end that all his creatures may be happy, and that it is in conſequence of his ſovereign decree, that we are become Lord of the face of the earth, we therefore endeavour to exerciſe rule in obedience to his commands; and for this reaſon we make no partial diſtinctions between thoſe that are near, and thoſe that are afar off, but regard them all with an eye of equal benevolence.

" WE have heard, before this, that thou art a wiſe and an excellent man, highly diſtinguiſhed above others, that thou art obedient to the commands of the moſt high God, that thou art a father to thy people and thy troops, and art good and beneficent towards all; which has given us much ſatisfaction. But it was with ſingular pleaſure we obſerved, that when we ſent an ambaſſador with Kimkhâs (8), and Torkos, and a dreſs, thou didſt pay all due honour to our command, and didſt make a proper diſplay of the favour thou hadſt received, inſomuch that ſmall and great rejoiced at it. Thou didſt alſo forthwith diſpatch an ambaſſador to do us homage, and to preſent us the rarities, horſes, and choice manufactures of that country. So that with the ſtricteſt regard to truth we can declare, that we have deemed thee worthy of praiſe and of diſtinction.

" THE government of the Moguls was ſome time ago extinct; but thy father Timur Fûmâ (9) was obedient to the commands of the moſt high God, and did homage to our great emperor Tây Zûy, (10) nor did he omit to ſend ambaſſadors with preſents. He *(the emperor)* for this reaſon granted protection to the men of that country, and enriched them all (11). We have now ſeen that thou art a worthy follower of thy father, in his noble ſpirit, and in his meaſures; we have therefore ſent Duji-chûn-bay-azkaſay,

و مکتوب دیگر همراه این مکتوب فرستاده بودند یکي بیلاکات که فرستاده بودند در آنجا مفصل
کرده ویکي برمثال خط که ایلچیان راباشد ودرهرمکتوبي بزبان پارسي وخطپارسي نوشته ودرهمان
مکتوب بهخط مغول مضمون سخن بزبان ترکي نوشته ودرهمان مکتوب بهخطختايي همان مضمون
بزبان ختايي نوشته حضرت خاقان سعيد مکتوب را اصغانموده وقايق آنرا بفکر دوربين ادراک
فرموده وبعدازاطلاع برمقاصد همهرا باسعاف مقرون ساخته فرمان شدکه امراایلچیان را طوي دهند
چون مهمات ایلچیان ختاي کفایت شد اجازت انصراف یافته معاودت نمودند شیخ محمد بخشي برسم
رسالت باایشان روان شدچون پادشاه ختاتاغایت دین اسلام قبول نکرده برمقتضاي شریعت
نمیروند حضرت خاقان سعید ازروي دوستي ونصیحت نامه عربي وفارسي فرستاد تاباشدکه بنور
هدایت ایمان مشرف شوند

بسم الله

azkafây, and Hararâ Sûchû and Dan-ching Sadafûn Kunchi, with congratulations, and a drefs, and Kimkhâs, and Torgos, &c. that the truth may be known. We fhall hereafter fend perfons whofe office it will be to go and return fucceffively, in order to keep open a free communication, that merchants may traffick and carry on their bufinefs to their wifh.

KHALIL SULTAN (12), is thy brother's fon; it is neceffary that thou treat him with kindnefs, in confideration of his rights as being the fon of fo near a relation. We truft that thou wilt pay attention to our fincerity and to our advice in thefe matters. This is what we make known to thee!

ANOTHER letter was fent with the prefents, and contained a particular account of them; befides one calculated to ferve as a pafs, which was to remain with the ambaffadors. Each was written in the Perfian language and character, as well as in the Turkifh (13) language with the Mogul character, and likewife in the language and character of China.

HIS Majefty attended to the letter, and apprehended its meaning with his ufual penetration; and after he had underftood the objects of the embaffy, gave his affent to them all, and then gave orders that the Lords fhould entertain the ambaffadors.

WHEN the affairs of the Chinefe Ambaffadors were fettled, they had an audience of leave, and fet out on their return. Sheikh Mohammed Bakfhy accompanied them as Envoy on the part of his Majefty, and as the Emperor of China had not yet affented to the Muffulman Faith, nor regulated his conduct by the law of the Koran, his Majefty, from motives of friendfhip, fent him a letter of good advice in Arabic and Perfian, conceiving, that perhaps the Emperor might be prevailed upon to embrace the faith.

صورت مكتوب عربي

بسم الله الرحمن الرحيم

لا اله الا الله محمد رسول الله قال رسول الله محمد عليه السلام لايزال من امتي امته قايمته بامر الله لاينصر من خذلهم ولامن خالفهم حتي ياتي امر الله وهم علي ذلك لما اراد الله تعالي ان يخلق آدم وذريته قال كنت كنزا مخفيا فاحببت ان اعرف فخلقت الخلق لاعرف فعلم ان حكمته جلت قدرته وعلت كلمته من خلق نوع الانسان آثار العرفان واعلاء علام الهدي والايمان وارسل رسوله بالهدي ودين الحق ليظهره علي الدين كله ولوكره المشركون ليعلم الشرايع والاحكام وسنن الحلال والحرام واعطي القران المجيد معجزة ليفحم به المنكرين ويقطع لسانهم عند المنازعته والخصام وابقي بعنايته الكاملته وهدايته الشاملته آثاره الي يوم القيام ونصب بقدرته في كل حين وزمان وفرصته وآوان في اقطار العالم بين من الشرق و الغرب والصين ذاقدرة وامكان وصاحب جنود مجندة وسلطان ليروج اسواق العدل والاحسان و يبسط علي روس الخلايق اجنحته الامن والامان ويامرهم بالمعروف وينهيهم عن المنكر والطغيان و يرفع منهم اعلام الشريعته الغراء وازاح من بينهم الشرك والكفر بالتوحيد الزهراء فوفقنا الله تعالي بسوابق لطفه ولواحق فضله ان نسعي في اقامته قوانين الشريعته الظاهرة وادامته قواعد الطريقته الزاهرة وامرنا بحمد الله ان نفصل بين الخلايق والرعايا في الوقايع والقضايا بالشريعته النبويته والاحكام المصطفويته ونبني فيكل ناحيته المساجد والمدارس ونعمر الخوانق والمعابد ليلا يندرس اعلام العلوم

ومعا

THE ARABIC LETTER (14).

IN THE NAME OF THE MOST MERCIFUL GOD.

There is no God but God, and Mohammed is his Apoſtle.

Mohammed, the Apoſtle of God, hath ſaid, "As long as ever there ſhall re-
"main a people of mine that are ſteady in keeping the commandments of God, the
"man that perſecutes them ſhall not proſper, nor ſhall their enemy prevail againſt
"them, until the day of judgement."

When the moſt high God propoſed to create Adam and his race, he ſaid, "I have been a treaſure concealed, but I chuſe now to be known. I therefore create human creatures, that I may be known." It is then evident from hence, that the wiſdom of the *Supreme* Being, whoſe power is glorious, and whoſe word is ſublime, in the creation of the human ſpecies, was this, That the knowledge of him and of the true faith might ſhine forth and be propagated. For this purpoſe alſo he ſent his Apoſtle to direct men in the way, and teach them the true religion, that it might be exalted above all others, notwithſtanding the oppoſition of the Aſſociaters (15); and that the law and the commandments, and the rites concerning clean and unclean might be known. And he granted us the ſublime and miraculous Korân to ſilence the unbelievers, and cut ſhort their tongues when they diſpute and oppoſe the truth; and it will remain by his ſovereign favour and far-extending grace unto the laſt day.

He hath alſo eſtabliſhed by his power in every age and period puiſſant ſovereigns, and maſters of numerous armies, in all parts of the world from eaſt to weſt, to adminiſter juſtice and exerciſe clemency, and to ſpread over the nations the wings of ſecurity and peace; to direct them to obey the obvious commands of God, and to avoid the evils and exceſſes which he has forbidden; to raiſe high among them the ſtandards of the glorious law, and to take away heatheniſm and infidelity from the midſt of them, by promoting the belief of the unity.

The

ومعالمها وينطمس آثار الشريعة ومراسمها ولان بقاء الدنيا الدنية وسلطنتها واستدامة آثار الحكومة

وايالتها باعانة الحق والصواب واماطة اذي الشرك والكفر عن وجه الارض لتوقع الخير والثواب

فالمرجو والمامول من ذلك الجانب والاركان دولته ان يوافقونا في الامور المذكورة ويشاركونا في تشييد

قواعد الشريعة المعمورة ويراسلون الرسل والقاصدين ويفتحون المسالك للسايرين و

والتاجرين ليتاكد اسباب المحبة والوداد ويتعاضد وسايل المودة والاتحاد ويستريح طوايف البرايا

في اطراف البلاد وينتظم اسباب المعاش بين صنوف العباد

و السلام علي من اتبع الهدي والله روف بالعباد

صورت مكتوب فارسي

بجانب والي منك پادشاه از شاهرخ سلطان سلام مالاكلام چون خداوند تعالي بحكمت بالغه

وقدرت كامله آدم را عليه السلام بيافريد و فرزندان او را پيغمبر و رسول گردانيد وايشانرا بخلق فرستاد

تا آدميان را

The Moſt High God, therefore, conſtrains us, by his paſt mercies and preſent bounties, to labour for the eſtabliſhment of the rules of his righteous and indiſpenſable law; and commands us, under a ſenſe of thankfulneſs to him, to adminiſter juſtice and mercy to our ſubjects in all caſes, agreeably to the prophetic code and the precepts of Muſtafa. He requires us alſo to found moſques and colleges, alms-houſes, and places of worſhip, in all parts of our dominions, that the ſtudy of the ſciences and of the laws, and the moral practice which is the reſult of thoſe ſtudies, may not be diſcontinued.

Seeing then that the permanence of temporal proſperity, and of dominion in this lower world, depends on an adherence to truth and goodneſs, and on the extirpation of heatheniſm and infidelity from the earth, with a view to future retribution, I cheriſh the hope that your Majeſty and the nobles of your realm, will unite with us in theſe matters, and will join us in eſtabliſhing the inſtitutions of the ſacred law. I truſt alſo that your Majeſty will continue to ſend hither ambaſſadors, and expreſs meſſengers, and will ſtrengthen the foundations of affection and friendſhip, by keeping open a free communication between the two empires; that travellers and merchants may paſs to and fro unmoleſted, our ſubjects in all our cities may be refreſhed with the fruits of this commerce, and that means of ſupport may abound among all ranks of people.

Peace be to him that follows the right path, for God is ever gracious to thoſe that ſerve him!

THE PERSIAN LETTER.

To the Emperor Dây-ming, the Sultan Shâhrokh ſends boundleſs peace!

The Moſt High God, having, in the depth of his wiſdom, and in the perfection of his power, created Adam, was pleaſed *in ſucceeding times*, to make of his ſons prophets and apoſtles, whom he ſent among men to ſummon them to obey the truth. To ſome of

تا آدميان را بحق دعوت كنند و بعضي از پيغمبرانرا چون ابراهيم وموسي وداود و محمد عليهم السلام كتاب داد و شريعت تعليم كرد وخلق آن روز كار رافرمود تا بشريعت عمل كنند وبردين ايشان باشند و مجموع اين رسولان مردم رابدين توحيد وخداپرستي دعوت كردند وازآفتاب وماه و ستاره و سلطان و بت پرستيدن بازداشتند وهركدام را ازين رسولان شريعتي مخصوص بود امّا همه در توحيد خدايتعالي متفق بودند وچون نوبت رسالت و پيغمبري برسول ما محمد مصطفي صلي الله عليه وسلم رسيد شريعتهاي ديگر منسوخ كشت واو رسول و پيغمبر آخر زمان كشت وهمه عالميان امير و سلطان ووزير وغني وفقير وصغير وكبير را بشريعت او عمل مي بايد كرد و ترک ملّت وشريعتهاي كذشته مي بايدنمود اعتقاد بحق ودرست اينست ومسلماني عبارت ازين است پيشتر ازين بچندسال چنكيز خان خروج كرد وفرزندان خودرا بولايتها و مملكتها فرستاد جوجي خان را بحدود سراي وقرم ودشت قبچاق فرستاد ودرانجانيز بعضي پادشاهان چون اوزبک خان وجاني خان وارس خان برسر اسلام و مسلماني بودند وبشريعت محمد عليه السلام عمل ميكردند هولاكوخان را به بلاد خراسان وعراق ونواحي آن مقرر كردانيدند پس ازو بعضي از فرزندان او كه حاكم آن ممالک بودند چون آفتاب شريعت محمد عليه السلام در دل ايشان بود همچنان برسر اسلام و مسلماني بودند وبسعادت اسلام مشرف كشته به آخرت رفتند چون پادشاه راست كوي غازان والجايتو سلطان و پادشاه سعيد ابوسعيد بهادر تا نوبت حكومت وفرمان رواي

و

of thofe prophets alfo, as to Abraham, Mofes, David, and Mohammed, he gave *par-ticular* books, and taught *each of them* a law commanding the people of the time in which they lived, to obey that law, and to remain in the faith of each refpectively. All thefe Apoftles *of God*, called upon men to embrace the religion of the unity, and the worfhip of the true God, and forbade the adoration of the fun, moon, and ftars, of kings (16) and idols; and though each of them had a fpecial *and diftinct* difpen-fation, they were neverthelefs all agreed in the doctrine of the unity of the Supreme Being. At length, when the apoftlefhip and prophetic office devolved on our Apoftle Mohammed Muftafà, (on whom be mercy and peace from God), the other fyftems were abolifhed, and he became the apoftle and prophet of the latter time. It behoves all the world, therefore, lords, kings, and viziers, rich and poor, fmall and great, to embrace this religion, and forfake the fyftems and perfuafions of paft ages. This is the true and the right faith, and this is Iflamifm.

Some years before the prefent period, Chengêz Khân (17) fallied forth, and fent his fons into different countries and kingdoms. He fent Jojy Khan (18) into the parts about Saráy (19), Krim *(or Crimea)*, and the Defhte Kafchâk (20), where fome of the Kings *his fucceffors* fuch as Uzbek (21), and Jani Khân, and Urus Khân profeffed the Muffulman faith, and regulated their conduct by the law of Mohammed. Hu-lâku Khân (22) was appointed to prefide over the cities of Khorafân, and Irâk, and the parts adjacent, and fome of his fons who fucceeded to the government of thofe countries, having admitted the light of the Mohammedan faith into their hearts, be-came in like manner profeffors of Iflamifm, and were fo happy as to be converted to it before they died. Among thefe were the King Gazan (23), fo remarkable for the fincerity of his character, Aljây-tu-Sultan alfo, and the fortunate monarch Abu-faîd Bahâdur, till at length the fovereignty devolved on my father Amîr Tîmur (whofe duft I venerate*). He throughout his empire made the religion of Mohammed the ftand-

* Literally, "May his grave be perfumed!"

ard

وسلطنت وكامراني بپدر و مخدوم امير تيمور كوركان طاب ثراه رسيد ايشان نيز در جميع
ممالك بشريعت محمد عليه السلام عمل فرمودند و در ايام سلطنت و جهانداري ايشان اهل
اسلام و ايمان را رونقي هر چه تمامتر بود اكنون كه بلطف و فضل خداوند تعالي اين ممالك خراسان
و عراق و ماوراالنهر وغيره در قبضهٔ تصرف آمده در تمامي ممالك حكم بموجب شريعت نبويه مطهره
مي كند وامر معروف ونهي منكر كرده يرغو و قواعد چنكيز خاني مرتفع است چون يقين و تحقيق شد كه
خلاص و نجات در قيامت و سلطنت و دولت در دنيا بسبب ايمان و اسلام و عنايت خداوند
تعالي است بارعيت بعدل و داد و انصاف زندكاني كردن واجب است اميد بموهبت و كرم خداوند
تعالي آنست كه ايشان نيز در آن ممالك بشريعت محمد رسول الله عليه الصلوة والسلام عمل
كنند و مساني را قوت دهند تا باشد كه پادشاهي چند روزهٔ دنيا بپادشاهي آخرت وللاخرة خير لك
من الاولي متصل كردد درين وقت ازان طرف ايلچيان رسيدند و تحفها آوردند و خبر سلامتي ايشان
و معموري آن ممالك كفتند محبت و دوستي كه ميان پدران بود برموجب محبة الاباء قرابة الابناء تازه
كشت ما نيز ازينطرف محمد بخشي را ايلچي فرستاديم تا خبر سلامتي رساند مقرر آنست كه بعد ازين
راهها كشاده باشد تا بازركانان سلامت روند و آيند كه اين معني سبب آباداني مملكت و نيكونامي
دنيا و آخرت است توفيق رعايت اتحاد و مراقبت شرايط و داد رفيق اهل طريق باد

ازقايع

ard of all his meaſures, ſo that in the times of his government the profeſſors of Iſlamiſm were in the moſt proſperous condition. And now that by the goodneſs and favour of divine providence, the kingdoms of Khoraſan, Irâk, and Maverrunnaher are come into my poſſeſſion, I govern according to the dictates of the holy law of the prophet, and its poſitive and negative precepts; and the Yergu (24) and inſtitutions of Chengêz Khân are aboliſhed.

As then it is ſure and certain that ſalvation and deliverance in eternity, and ſovereignty and proſperity in the world, are the effect of faith and Iſlamiſm, and the favour of the Moſt High, it is our duty to conduct ourſelves with juſtice and equity towards our ſubjects; and I have hope that by the goodneſs and favour of God your majeſty alſo will in thoſe countries make the law of Mohammed, the Apoſtle of God, the rule of your adminiſtration, and thereby ſtrengthen the cauſe of Iſlamiſm. That this world's few days of ſovereignty may in the end be exchanged for an eternal kingdom, and the old adage be verified, "May thy latter end be better than thy be-"ginning.

Ambassadors from thoſe parts have lately arrived here, have delivered us your Majeſty's preſents, and brought us news of your welfare and of the flouriſhing ſtate of your dominions. The affection and friendſhip which ſubſiſted between our reſpective fathers, is revived by this circumſtance, as indeed it is proverbial that, "the mutual "friendſhip of fathers creates a relationſhip between their ſons." In return we have diſpatched Mohammed Bakſhy as our ambaſſador from hence, to acquaint your Majeſty with our welfare. And we are perſuaded that henceforward a free communication will be maintained between the two countries, that merchants may paſs and repaſs in ſecurity, which, at the ſame time that it contributes to the proſperity of kingdoms, is what raiſes the character of princes both in a political and in a religious view. May the grace of charity, and the practice of the duties of amity, ever accompany thoſe who profeſs to walk in the right path. Finis.

ازوقايع سنه عشرين وثمانمائه

پادشاه ختا داي منك خان بازايلچيان فرستاده درماه ربيع الاول برسيدند كلان تران ايشان بي باچين وتو باچين وجات باچين باسيصد سوار وتحفه وبيلاكات بسيار شنقار واطلس وكمخا وغوا وآلات چيني وغيره رسانيدند وبراي شاهزادگان وآغايان عليحده بيلاكات پادشاهانه آورده بودند ومكتوبي مشتمل برمعاني كه طراز وسايل گذشته باشد وذريعهٔ استعطاف آينده آمد مضمون آنكه ازجانبين رفع حجاب مغايرت وبيگانگي بايد فرمود تا رعايا وتجار بمراد خود آيند وروند وراهها ايمن باشد ودر كرت اول كه ايلچيان آمده بودند چون مراجعت نمودند امير سيد احمد ترخان اسپ يوز جهت پادشاه روان داشته بود در نظر پادشاه بغايت مستحسن نمود وبراي او چيزي بسيار فرستاده بود وصورت آن اسپ را نقاشان انجا كشيده باد واختاجي كه عنان اسپ را ازدو طرف گرفته بودند ارسال نمودند وايلچيان را مهمانداري كرده ومهمات ساخته چنانچه گذشت روان داشتند وآنحضرت اردشير تواچي را همراه ايلچيان بجانب ختا فرستا

ازوقايع سنه اثنين وعشرين وثمانمائه

سابقا ورشهور سنه عشرين مذكور شد كه داي منك خان پادشاه ختا ايلچيان بدار الملك هراة بدرگاه همايون فرستاد وحضرت خاقان سعيد اردشير تواچي را همراه ايلچيان روان فرمود درين ايام اردشير باز آمده احوال آن ولايت ورسيدن ايلچيان بموقف عرض رسانيد وآخر رمضان ايلچيان

بي ماچين

From the Annals of the Hidjerah year 820 (*commencing* 17*th February A. D.* 1417).

Day-ming Khan, Emperor of China, having again ſent ambaſſadors to his Majeſty, they arrived in the month of Rabîa ul Avvul (May 1417); the chief of them were Bîbâchîn, and Tûba-chîn, and Jât-bâchîn, who came attended by three hundred horſe, and brought with them an abundance of rarities and preſents, ſuch as Shonkârs (25), Damaſks, Kimkhâ-ſtuffs, veſſels of China-ware, &c. They alſo brought royal preſents for each of the Princes and the Agas. With them came a letter, the contents of which conſiſted generally of an enumeration of paſt favours and civilities, and of expreſſions of confidence in the future continuance of his Majeſty's friendſhip. The points more particularly inſiſted on, were, that both parties ſhould ſtrive to remove all conſtraint ariſing from diſtance of place, and a diverſity of manners, and to open wide the doors of agreement and union, that the ſubjects and merchants of both kingdoms, might enjoy a free and unreſtrained intercourſe with each other, and the roads be kept open and unmoleſted. Moreover, as, on occaſion of the firſt embaſſy from China, the Amîr Seyyid Ahmed Terkhân had ſent the Emperor a white horſe, that animal had, it ſeems, proved particularly agreeable to him, and he now ſent that Lord a number of things in return, together with a picture of the horſe drawn by Chineſe painters, with a groom on each ſide holding his bridle. The ambaſſadors were handſomely entertained, and at length, as on former occaſions, received their diſmiſſion, when the King ſent Ardaſhêr Tavâchy back with them to China.

From the Annals of the Hidjerah year 822 (*commencing* 27*th January* 1419).

In the annals of the year 820 it was mentioned that Dây-ming Khân, Emperor of China, ſent ambaſſadors *that year* to the Court of his Majeſty at his capital of Herât, who diſpatched Ardaſhêr Tavâchy with them *when they went back to China*. Ardaſhêr at this time returned from thence, and gave his Majeſty an account of that country, and of the approach of a new embaſſy. About the end of Ramzân (October 1419), the ambaſſadors Bîmâ-chîn, and Jân-mâchîn arrived at Herât, and preſented

to

بي ماچين وجان ماچين بهمراه آمدند وپيشكشها وبيلاك ومكتوب كذرانيدند ومكتوب پادشاه ختا بقاعدهٔ ايشان نقل كرده شد طريق ختائيان آنست كه در مكتوب نام پادشاه بر اول سطر نويسند وسطرها بمقداري اندك ازان فروتر كيرند وهرجا در اثناء مكتوب بنام خداي تعالي رسند بانجا كه رسيده باشند كذارند وباز نام الله تعالي از اول سطر كيرند واكرچنانچه بذكر پادشاه رسند همين طريقه مسلوك دارند واين مكتوب كه درين تاريخ فرستادند بهمان طريق لفظاً بلفظ نوشته شد

صورت مكتوب ختا بلا تغير

دايمنك پادشاه معظم نامه ارسال مي فرمايد به

شاهرخ سلطان ما تامل مي كنيم

خداوند تعالي دانا و عاقل وكامل بيافريد اورا تا مملكت اسلام ضبط كند سبب آن مردمان آن مملكت دولتمند كشته اند

سلطان روشن راي ودانا وكامل وخردمند وازهمه اسلاميان عالي تر و بامر

خداوند تعالي تعظيم واطاعت بجا آورده ودركار او عزت داشت نموده كه موافق تائيد آسماني است

ما پيشترازين ايلچيان امير سراي ليدا باجمعهم فرستاديم بنزديك

سلطان رسيده اند به آداب رسوم اكرام واعزاز بسيار فرموده اند ليدا واجمعهم عرض نمودند بر ما همه موجه وروشن ومعلوم كشت وايلچيان بيك بوقا وغيره باليدا واجمعهم باهم بمراجعت رسيدند باهم براي

to the King the presents and rarities they had brought, and a letter from the Emperor of China, a copy of which is here subjoined, written in their manner, which is this: they write the name of their monarch on the first line, and begin the others at some distance below, and when, in the course of the letter, they come to the name of God, they leave off and begin a new line with that, and they follow the same method in writing the name of a sovereign prince. The letter, therefore, which was sent on the present occasion is here inserted, having been copied word for word *from the original* in the manner above described.

An EXACT COPY *of the* LETTER *from* CHINA.

The great Emperor Dây-ming, sends this letter to————

————Sultan Shahrokh. We conceive that————

————The Most High has made you knowing, and wise, and perfect, that the kingdom of the Islamites may be well governed, and it is owing to this that the men of that kingdom are become prosperous.

Your Majesty is of an enlightened mind, skilful, accomplished, and judicious, and superior to all the Islamites,—you honour and obey the commands of————

————The Most High, and you reverence the things that relate to him, which is the way to enjoy his protection.

We, on a former occasion, sent Amîr Seyrây-Lida with others as our ambassadors, who arrived at————

————Your Majesty's Court, and you were pleased to receive them with much honour and ceremony, which Lida and the rest represented to us, so that it has all been made clear and manifest, and fully known to us. Your ambassadors Bêg Bûkâ and the others also arrived here with Lida and the rest, on their return, and delivered at

this

براي هدايا شير واسپان تازي ويوزان وچيزهاي ديكر فرستادند همه باين دركاه رسانيدند ما همه را نظر كرديم صدق محبت ظاهر كردانيده اند ما بغايت شاكر كشتيم ديار مغرب جاي اسلام است از قديم دانايان وصالحان هيچكس از

سلطان عالي تر نبوده باشد ومردمان آن مملكت را نيك مي تواند امان وتسكين دادن كه بروفق رضاي حق است جل وعلا چكونه

خداوند تعالي راضي وخشنود نباشد مردانه مردان باهمديكر بدوستي بودند دل بدل چون آينه باشد اكرچه بعد مسافت باشد كويا در نظر دوستي همت ومروت از همه چيز عزيز تر است ليكن در طبع آن نيز چيزي عزيز شود اكنون علي الخصوص اوجانكقوا باجمعهم با ايلچيان بيك بوقا وغيره راهم فرستاده شد كه نزديك

سلطان هدايا سونقوران هفت دست است كه برسانند اين همه سونقوران را مابدست خود پرانيده ايم ونيز هدايا كم خامح غيرهم فرستاده شد سونقوران اكرچه در مملكت چين ما نميشود ليكن علي الدوام از اطراف دريا براي ما تحفه مي آرند سبب آن كمي نيست در آن جاي شما كمياب بوده است خاصانه ارسال داشته شد تا مقابل همت عالي

سلطان قرمجي باشد اكرچه اشيا كمينه است ليكن چون حوصله محبت ما باشد بقبول

سلطان وصول يابد من بعد مي بايد كه صدق محبت زياده شود وايلچيان وتاجران پيوسته آمدو شد كنند ومنقطع نباشد تا مردان همه بدولت امن وامان ورفاهيت باشند البته

خداوند

this court all the prefents of tigers, Arabian horfes, lynxes, and other things which you fent to us. We view'd them all. You have on this occafion difplay'd the fincerity of your affection, and we are exceedingly fenfible *of your kindnefs*. The weftern country, which is the feat of Iflamifm, has from old time *been famous for producing* wife and good men, but it is probable that none have been fuperior to——

——Your Majefty. Well may we afford protection and encouragement to the men of that country, for we deem it confonant to the will of heaven that we fhould do fo. Indeed, how fhould not——

——The Moft High be well pleafed with thofe men who practife mutual affection, where one heart reflects the fentiments of another, as mirrour oppofed to mirrour, and that, though at a diftance! In the eye of friendfhip, generofity and civility are precious above all things, but even in thefe alfo there is fomewhat more particularly fo. We now fend Uchang-kû and others in company with your ambaffadors Bêg-bûkâ and the reft, who will deliver to——

——Your Majefty our prefents, confifting of feven Sûngkûrs, each of which we have flown with our own hands, and Kimkhâs, &c. Though Sûngkûrs are not produced in this our empire of China, they are conftantly brought us as rarities from the fea coafts; fo that we have always enow, but in that country of yours *it feems* they are fcarce. We have fent you choice ones, fuch as might be deemed worthy the great foul of——

——Your Majefty. In themfelves, to be fure, they are of little value, but as they are tokens of our affection we truft they will be acceptable to——

——Your Majefty. Henceforth, it is requifite, that the fincerity of our friendfhip be increafed, and that ambaffadors and merchants be always paffing and repaffing *between us* without interruption, to the end that our fubjects may all live in plenty, eafe, and fecurity. *We may then* affuredly *hope that*——

——The

خداوند تعالی لطف ومرحمت زیاده کرداند اینست که اعلام کرده شد

ومکاتیب ایشان هر کرت که پیش حضرت سلطان آورده اند سه مکتوب بوده ودر هر مکتوبی سه نوع

خط یکی باین خط مشهور که این سواد نوشته شد بعبارت فارسی ودیکری بخط مغول که خط یغوران است

بزبان ترکی ودیکری بخط ختای وزبان ختای ومضموی هر سه خط یکی ومکتوبی دیکر هر چه فرستاده

بودند از جانوران وتنغوزات وهدایادران مکتوب مفصل ساخته همچنین بهر سه زبان وهر سه خط و

یک مکتوب بمثال خط راه هم به همین طریق بهر سه زبان وهر سه خط وتاریخ ماه وسال از ابتدای

حکومت آن پادشاه نوشته باشد

———The

——The Most High will make us experience more of his goodneſs and mercy.

This is what we have thought proper to write to you!

Each time that letters *from the Emperor of China* were thus brought to his Majeſty, there were three; and each was written in three different ſorts of character: *that is to ſay*, firſt in the vulgar character in which we now write, and in the Perſian language; ſecondly, in the Mogul character, which is that of the Yegûrs (26), and in the Turkiſh language; and thirdly, in the Chineſe character and language: but the purport was exactly the ſame in all. There was another, which contained a particular account of the things ſent, whether living creatures or other rarities, and was written in like manner in theſe three languages, and characters. And there was likewiſe a letter to anſwer the purpoſe of a paſs, which was written like the reſt in theſe three languages and characters. The dates of months and years inſerted in each were thoſe of the Emperor's reign.

NOTES *to the foregoing* TRANSLATION.

(1) THE word which is here tranſlated "King," and in other places "his Majeſty," as the ſenſe happens to require, is "Khâkân" خاقان a word of which it is not eaſy to determine the origin, or preciſe ſignification, on account of the vague manner with which it is applied by the Aſiatics themſelves. Meninſki marks it as a Perſian word; and on the authority of a Perſian and Turkiſh MSS. Dictionary, called لغت نعمت الله explains it by the phraſe پادشاه ایران زمین "King of Perſia." But the terms خاقان روم "the Khâkân of Conſtantinople," and خاقان چین "the Khâkân of China," ſeem to be at leaſt as common in Perſian authors as خاقان ایران "the Khâkân of Perſia; although when they mean to give thoſe monarchs titles, that diſtinguiſh them from each other, they ſay فغفور چین "the Fagfûr of China;" قیصر روم "the Keyſer, or Cæſar, of Conſtantinople;" and شاه ایران "the Shah of Perſia." Meninſki's own tranſlation of the word is, "Rex, imperator, pec. Turcarum;" and Golius and Giggeius, who both give it as an Arabic noun, agree nevertheleſs in that explanation of it. It is, perhaps, a compound, made up of the two Turkiſh words خان "Khân, Lord," and قاآن "Kâân, Emperor;" for the letter ق ſhows that it is not of Perſian original, and the Arabs, it appears, only uſe it in ſpeaking of the Turks. It may be proper to remark here, that the title of خاقان سعید i. e. "the fortunate Khâkân," is that by which the Perſian hiſtorians, with one conſent, diſtinguiſh Shahrokh Mirza in particular.

(2) THE word tranſlated "China" in this extract, is ختای "Khatâi;" that and the word چین "Chîn" are uſed indiſcriminately by this author,

thor, in theſe and other parts of his work, to ſignify the ſame country, which is a proof, if proofs were wanting, that the Aſiatics, by "Khatâi" mean no other country than China. This, however, was long a diſputed point among the curious in Europe; and ſome, in conſequence, entirely rejected the teſtimony of Marco Polo as fabulous, while others who admitted it, ſought for an empire in the wilds of Tartary, that never had exiſtence but in their imaginations. But latter accounts have put this matter out of all doubt, and particularly that of the Ruſſian embaſſy to China in 1653; from which it appears, that the Muſcovites ſtill call the northern parts of China "Chatai," "Kathai," and its metropolis "Cambalu."

(3) THERE is a word in this place (فران) the meaning of which, if it it has any, the tranſlator has not been able to diſcover. He conceives that it ſhould be قران and that the ſentence ought to run thus, براي وفات صاحب قران but for want of another copy of the book, he has been unable to correct the paſſage in the original, though he has ſupplied the ſenſe in the tranſlation.

(4) DAY-MING KHAN. *Dates* and *other circumſtances* plainly diſcover, that this is the Prince deſcribed in the preface to theſe extracts; but it muſt be left to thoſe who are acquainted with the language and cuſtoms of China, to explain why he aſſumes *this name* in addreſſing a foreign potentate. Before he mounted the throne, his name was *Young-lo*, and afterwards *Ching-tſu*, which is that he bears in hiſtory, though *Day-ming* ſeems to correſpond better with the general title of the dynaſty.

(5) MACHIN.

(5) Machin. By this word the people of India and Perſia ſeem to intend the ſouthern part of China; and as the inhabitants of that part are called "Mângi" and "Mântzû" by thoſe that inhabit the northern provinces, it ſeems not improbable that "Mâchîn" may be a corruption of thoſe words. But if we ſuppoſe the word to be of Shanſcrit origin, it may poſſibly be "Mâchîn" for "Mâhâ-chîn," i. e. "Great China."

(6) Royal Gardens. The words thus tranſlated ſignify literally "a rookery;" but it is here the name of a magnificent palace and gardens, which the Kings of Herât had in the neighbourhood of that city.

(7) Yesavals. This is the word which Hanway writes "Yeſauls;" and his account of their office agrees with the tenor of this paſſage. He ſays; "They formerly acted as grand marſhals and judges of the houſe-"hold, and latterly as maſters of the ceremonies." Nader Shah had eight thouſand, who always rode near his perſon, and were diſtinguiſhed by a braſs knob on their caps.

(8) Kimkhas. This appears to be the ſame manufacture, the name of which is written by the Engliſh in India "Kincob," and in Perſian کمخاب It is a ſtuff compoſed of ſilk and cotton, with flowers of gold, or of ſilk upon it. The word ترقوا "torko," which occurs in this paſſage, and which in a ſubſequent one is written ترغوا "torgo," is unknown in India, and is not to be met with in Arabic or Perſian dictionaries. It is probably of Turkiſh or Mungal original; and as we find the word "torgo" tranſlated "ſilk ſtuff," in Strahlenberg's Calmuck-Mungalian Vocabulary, there ſeems little reaſon to doubt that that is the true interpretation here.

(9) Fuma-

(9) FUMA. If this be the true reading, and not a miſtake of the Perſian copyiſt, it is probably of Chineſe or Tartar original; nor has the tranſlator been able to diſcover its ſignification. From the context one may conjecture that it means *deceaſed*.

(10) TAY ZUY. This was the illuſtrious founder of the dynaſty of MING, who, in the year 1368, by means of a ſurpriſing combination of favourable events, was raiſed to the throne of China from the condition of a ſervant in a monaſtery of Bonzas, and expelled the Tartar Princes of the family of Chengêz (Jenghiz) Khan, who had governed that kingdom ſince the year 1281. He reigned thirty-one years, during which time his government ſeems to have been highly reſpected, and the empire remarkably flouriſhing, and died in the ſeventy-firſt year of his age, A. D. 1399. His poſterity continued on the throne of China till the year 1643, when the laſt Prince of the family periſhed miſerably in a rebellion of his ſubjects, in conſequence of which the eaſtern Tartars were called in, and took poſſeſſion of the empire, which they have held ever ſince.

DU HALDE writes the name of this Prince *Tây-tſoû*, and his Engliſh tranſlator writes it *Tây-tſû*; but the name is evidently the ſame with that above written. Sultan Shahrokh, in one of the letters here inſerted, alluding to this paſſage, calls *Timur* and *Tây-tſû* their *reſpective fathers*; which agrees with Chineſe hiſtory: for the Emperor Ching-tſu (or as he here calls himſelf *Dây-ming*), was the fourth ſon of Tây-tſû, who, on having taken Peking in 1369, erected the northern provinces into a ſeparate ſovereignty, and placed this ſon at the head of it. On the death of Tây-tſû at Nanking, then the capital of China, his *grandſon*, a youth of thirteen years, was ſet upon the throne, at which his uncles

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took great umbrage, and among these Ching-tsu, being the most powerful, moved with an army from Peking, and seized the government, after his nephew had reigned four years.

(11) *Enriched them all.* By this he means *all that came into China* for the purpose of trade.

(12) KHALIL SULTAN. This Prince was the third son of Mirza Mirân Shah, the third son of Timur. On the death of his grandfather, he was put in possession of Samarcand by a faction of the Mogul Lords that happened to be with him; a measure directly contrary to the disposition made by Timur, who had solemnly appointed the Mirza Pir Mohammed Jehanguîr, the only surviving son of the Mirza Jehanguîr, his first-born, to succeed him in the empire, of which Samarcand was to have been the capital. Khalîl Sultân, however, soon found that he had formidable competitors to contend with on every side; and he at the same time made himself enemies at home, by lavishing his treasures, and distributing his favours, among mean and unworthy people, at the instigation of a low woman, to whom he was violently attached. By these means he was, in four years, reduced to such dilemmas, that he was glad to cast himself on the protection of his uncle Shahrokh. This Prince swore to him on that occasion, that he would treat him as his own son, and appears to have kept his word; for after entertaining him for some time with great munificence, he at length furnished him with an army for the conquest of Persian Irak and Azerbaijân, to which Khalil laid claim on the part of his father. But on that expedition he fell sick, and died at Rey on the 16th of Rejeb 814 (2d November A. D. 1411), about six months before the arrival of this letter, and two years after his coming

coming to the court of Shahrokh. It is true, indeed, that an Arabian author, who was no friend to the family of Timur, has aſſerted that Shahrokh had him poiſoned there; but as our author, Abdur Rezak, does not drop the leaſt hint of this, and Khondemir, who wrote when a different family was on the throne of Perſia, and could have no intereſt in ſuppreſſing ſuch a circumſtance, ſays expreſsly, "that Khalil died on "the bed of ſickneſs, and that Sultan Shahrokh was much affected at "his death," we may venture to reject, in this inſtance, the teſtimony of Arabſhah.

This recommendation of Khalil Sultan, and the appeal here made to the feelings of Shahrokh Mirza, do honour to the Chineſe monarch, as they ſhow he obſerved what was paſſing in countries remote from his own, and that he was willing to uſe his influence for humane and benevolent purpoſes.

(13) *Turkiſh language, &c.* See Note 26.

(14) *The Arabic letter.* Nothing can exceed the abſurd preſumption which appears in the two firſt paragraphs of this letter, conſidered as an addreſs to a powerful monarch of an oppoſite perſuaſion. Thoſe that reaſon in this manner have need of the ſword to inforce their arguments. But there is ſo manifeſt a difference between this and the ſubſequent Perſian letter on the ſame ſubject, that there ſeems ground to ſuſpect the latter alone was intended to be read at Peking. The Arabic letter was probably drawn up by ſome of the Muſſulman doctors of the court of Shahrokh, and he, perhaps, ſent it with the other, merely to gratify the pride

pride and opiniatry of that clafs of men in his own dominions, trufting that the Perfian only would be underftood in China.

(15) *Affociaters.* By this name the Mohammedans affect to call not only thofe who worfhip a plurality of Gods, but the Chriftians alfo, on account of the doctrine of the Trinity, pretending that they themfelves only are the true maintainers of the Unity.

It is obfervable that Sultan Shahrokh does not attempt, in either of thefe letters, to fet up the plea of miracles in proof of Mohammed's miffion. The *miraculous* Korân alone is that which is "to filence the unbe-"lievers, and cut fhort their tongues when they oppofe." But he would not, perhaps, have infifted upon this point, if he could have feen and underftood the work of Father Marracci, who has in two folio volumes, confifting of a long introduction, and ample notes on each chapter of that book, expofed all its abfurdities, and refuted probably every argument that the Mohammedans have ever urged in its fupport.

(16) *Kings.* This was probably meant as an allufion to the exceffive homage paid to the Emperors of China, which approaches indeed to adoration; for every one that comes into their prefence is obliged to kneel, and touch the ground with his forehead nine times fucceffively: and in the midft of the court before the moft fumptuous apartment of the palace at Peking, where the Emperor refides with his Queens, there is a tower of gilded brafs, in which they burn incenfe day and night before him. That apartment alfo, or rather that palace, for they are properly fpeaking fo many palaces within one inclofure, is called by the Chinefe "the manfion of heaven," and "the ninth heaven."

(17) CHEN-

(17) Chengez Khan. This is the common way of pronouncing this name in India and Persia. Abulgâzy Khan, indeed, who was a descendant of this prince, and acquainted with the Mogul language, writes it *Zingis*, and gives an exact derivation of it under that form; he says *zin* signifies *great*, and that *gis* is the superlative termination; but Fadlallah asserts that *cheng* signifies *strong*, and that *chengez* is its plural.

This celebrated conqueror, who was born at an encampment in Tartary called Dikun-bûldak (دیلون بولداق) in January 1155, was the eldest son of Pisûkây Bahâdur (پسوکای بهادر) a Mogul prince that had become famous among the Tartar tribes for warlike exploits. At Pisûkây's death, great part of his subjects revolted, presuming on the youth of Chengêz Khân, who was then only thirteen years old. This drew him into wars with those ferocious tribes, and with the neighbouring Khâns, in which he continued to be engaged from that time till his fortieth year, with varied success, sometimes carrying off the herds and horses of his competitors, and sometimes defeated and taken captive in his turn. From his fortieth to his forty-ninth year was the first great æra of his successes, in the course of which he added greatly to the number of his troops, and subdued various tribes that were hostile to him. After one of his victories in this period, he ordered seventy large caldrons of water to be made boiling hot, and threw the leading men among his prisoners into them. At length having overcome, in 1202, a powerful prince, named Ung Khân, (اونک خان) the most considerable of those with whom he had hitherto waged war, he was that year proclaimed Great Khân by the clans that had submitted to him. Thus supported and established, he proceeded next to subjugate the Naimâns (نایمان) and Merkîts (مرکیت), tribes bordering on China, as well as others to the west; and seeing him-

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ſelf then in a condition to attack greater powers, and his way open on that ſide, he invaded China repeatedly. On his return from one of theſe invaſions, in 1212, he ordered all the young children, whom his troops had taken in ravaging the four northern provinces of that empire, to be inhumanly butchered in his camp. After theſe expeditions he finiſhed the conqueſt of the reſt of Tartary, and had ſcarce completed the extirpation of Kuſhluk Khan, (کوشلوک خان) who reigned in Caſhgur, (کاشغر) and was his laſt competitor in thoſe parts, when the ſlaughter of his ambaſſadors by Sultan Mohammed of Khoârezm, who poſſeſſed all the countries from the weſtern boundaries of India to the Caſpian Sea, afforded him a fair pretext for invading the ſouthern Aſia. That region was then crowded with populous cities, abounding in riches, and ſunk in luxury and effeminacy; and he came down upon it with a prodigious multitude of Moguls and Tartars, all inured from infancy to hardſhip, danger, and fatigue, equally ſtrangers to the comforts and refined feelings of civilized life, and habitually exerciſed in war and bloodſhed. He paſſed Turkeſtân, in his way to the Khoârezmian territories, in 1218, when he was ſixty-three years old; and after effecting their entire reduction, he returned to Tartary in 1223, where he died ſoon after.

An account of the battles and ſieges that happened in this war, and of the multitudes ſlain, in the courſe of it, by this barbarian and his troops in cold blood, may be ſeen in his life written by M. Petis de la Croix; a work compiled from the beſt authorities, but with this great defect, that he holds up this character as that of a hero, inſtead of treating it as an object of deteſtation.

(18) Jojy Khan. This Prince's name may ſerve as an example of the various forms which eaſtern names aſſume in different European publications. D'Herbelot makes it " Giougi," Petis de la Croix " Dgoudgy," " Giougy," and " Touſchi," the tranſlator of Abul Gâzy Khân " Zuzi," and the writers of the Univerſal Hiſtory " Jùji" and " Tuſhi."

He was the eldeſt of the four ſons of Chengêz Khân, and was called " Jûjy or Jojy," (which ſignifies a *ſtranger* in the Mogul language,) from having been born while his mother was in captivity. Khondemir ſays, his brothers uſed to reflect upon him on this account, which produced great animoſities between them. But however that be, it ſeems certain, that ſome diſguſt he had conceived in conſequence of ſuch diſagreements, induced him, at the concluſion of the war in Khoârezm, to chooſe the countries here mentioned for the ſcene of his exploits, and for his final reſidence; a ſituation very remote from all the reſt of his family. He there eſtabliſhed a monarchy that ſoon became exceedingly formidable; for he himſelf ſubdued a great part of Ruſſia; and Bâtu, his immediate ſucceſſor, penetrated even into Poland and Hungary. The preſent Khân of Crimea is a deſcendent of Jojy Khân.

(19) Saray. This is the ſame with " ſhere-ſarai," " ſhari-ſaray," " ſhari-ſarayjik," and " ſhariſaraizik," mentioned in the tranſlation of Abul-gâzy Khân, and other publications; for " ſhari" is the Perſian word شهر a city, and جك *jik* is a Turkiſh termination.

Khondemir ſays, in the Habîb us Sier, that Batu built this city and made it his capital, after returning from his expeditions on the ſide of Europe; and Strahlenberg, in his excellent map, ſays of Zarei-gorod (called

(called alſo Zariza and Zaritſcn), that it was built by the Tartars after their return from Hungary; at the ſame time that he marks the ruins of "Shere Sarai" near it, on the other ſide of the Volga. From which it ſeems probable, that "Shari Seray" and "Zarei-gorod" have the ſame original, as "gorod" ſignifies "city" in the Sclavonic language, and "Zarei" is apparently the Ruſſian mode of pronouncing "Saray". Strahlenberg places it in the 49th degree of north latitude, and between the 67th and 68th of eaſt longitude.

(20) KAFCHAK. This name is Turkiſh, and is written by the Turks and Perſians قپچاق *Kapchak*, and خپچاق *Khafchak*; but the Arabs, who have no پ *p* or چ *ch* in their alphabet, are obliged to ſubſtitute a ب *b* or a ف *f* for the firſt, and a ج *j* or a ش *ſh* for the ſecond.

THE word *deſht* دشت, prefixed here to this name, ſignifies *a wide uncultivated plain*, and is a term generally uſed by eaſtern hiſtorians in ſpeaking of Kapchâk, which abounded in ſuch tracts; a circumſtance which is ſaid to have had great influence in inducing Jojy Khân to chuſe this ſituation, as he was fond of hunting, and it reſembled his native wilds in eaſtern Tartary.

THE country to which the Aſiatics gave this name, was all that tract which ſtretches along the northern ſhores of the Caſpian and Black ſeas and the Palus Meotis, from the river Yaeik eaſtward, to the Boryſthenes on the weſt. Towards the north it was bounded by the extent of the Tartar conqueſts on the ſide of Ruſſia, which varied at different periods: for as, under the deſcendants of Ruric, for above 600 years, the younger ſons of the royal family of Ruſſia had territories granted to them, in which

which each reigned defpotic, all Ruffia was by this means divided into petty principalities, which became an eafy prey to the Tartar Princes of Kapchâk, whenever they chofe to invade them. They continued, therefore, their encroachments, and held Ruffia more or lefs in fubjection, till the celebrated Timur efpoufed the caufe of one branch of the reigning family of Kapchâk againft the other, and gave a fatal blow to this empire. From that æra it continued to decline, till, on the death of Hajy Gerây Khan in 1475, the difputes among his numerous fons afforded a pretence for the interference of the Ottoman Porte, which thenceforward held the Princes of this family in a ftate of vaffalage. The Ruffians, taking advantage of thofe diforders, recovered feveral provinces at that time; and at length Czar Ivan Bafiliewitz, after reuniting in himfelf the dominion of all Ruffia, took the city of Cafan on the 9th July 1552, and, in two years more, effected the entire conqueft of that kingdom and Aftrachan, which have been ever fince efteemed two of the brighteft jewels in the Ruffian diadem. By this event the ruin of Kapchâk was completed, and the defcendents of Jojy Khan were obliged to fit down contented with Crimea, where we now fee them crouching before that power, on whom their anceftors trampled with impunity.

(21) Uzbek Khan was the feventh in fucceffion from Jojy Khan, and the firft that introduced the Mohammedan religion throughout the empire of Kapchak. Abulgazy Khan afferts, that his fubjects from that time called themfelves Uzbeks, to teftify their gratitude to him for giving them this new religion, and fays they were never known by that name before. And Khondemir in part confirms this affertion.

(22) Hulaku Khan was the fifth fon of Tûlûy Khân, the fourth fon of

of Chengêz Khân. His elder brother Munga Kâân, مونكاقاان called alſo Mangu Kaan منكوقاان ſucceeded to the throne of his anceſtors at Korakorum (قراقرم) in the Hidjerah year 648, or A. D. 1250; and in conſequence of complaints made to him of the ſtate of Perſia, and the adjacent countries, which his grandfather had ſubdued thirty years before, ſent his brother Hulâku, in 1253, with a choſen army of Moguls into thoſe parts. His principal achievements on coming thither were, the extirpation of the Mulâhida (ملاحده) called alſo Iſmaclians (اسماعيليه) and Fedâys (فدايي) who had eſtabliſhed themſelves in Perſian Irak; and the taking of Bagdâd, which city he entered on the 9th Safer 656, or 14th February, A. D. 1258. He was the patron of the famous aſtronomer Nasîr ud Dîn Tûſy نصير الدين طوسي for whom he built an obſervatory at Merâga مراغه near Tauris, in Azerbaijan, at which place this Prince died in Rabia ul avvul, A. H. 663, anſwering to January 1265. His deſcendents continued to reign over Perſia at large till the year 1335.

(23) Gazan Khan was the ſeventh in ſucceſſion from Hulâku. He was appointed by his father Argûn, at an early age, to the government of the province of Khorâsân; and a Lord named Nowrôz, a man of great influence in thoſe parts, was placed with him to aſſiſt him in an employment ſo much above his years. This Lord was a zealous Mahommedan, and, after ſome years, being diſguſted with the meaſures of Argûn, ſuddenly deſerted Gâzân, and attempted to ſeize that province for himſelf. This produced ſeveral conflicts between them during ſix years, at the end of which they made peace, and Nowrôz offered to uſe all his influence in placing Gâzân on the throne of Perſia, which his couſin Bâydu had juſt uſurped, provided he would turn Mohammedan. Gâzân conſented, and attained his end, but great pains have been taken by the

writers

writers of that religion to reprefent this ftep as the effect of mere conviction, to which the character given him in this letter is probably meant to allude.

(24) *Yergu.* By this word it fhould feem he means "laws;" but the term moft generally ufed in that fenfe by the writers of the Tartar hiftory, is *Yafa* ياسا. *Yergu* is applied by Timur, in his memoirs of his own life, to fignify a *court of juftice.*

It will not feem furprifing that thefe letters had not the defired effect on the Emperor of China. In fact a total filence enfues in the hiftory refpecting embaffies from thence for five years after this was fent, though at other times they went and returned in little more than two; and when the next is mentioned in 1417, we hear nothing of any anfwer to thefe letters: from whence it may be fairly inferred, that the Emperor of China either declined replying to them, or wrote anfwers which the Mohammedans have chofen to fupprefs, as unfavourable to their caufe.

(25) SHONKARS. The name of this bird is written varioufly; in the fubfequent letter from the Chinefe Emperor it is written سنگقور *Sung-kur,* which is probably the true Mogul orthography.

THESE birds have always been deemed great rarities in the Eaft, and a prefent worthy of the greateft monarchs. Timur had one brought him by the Ambaffador of Kapchâk, which is particularly mentioned by his hiftorian; and by fome former treaties, the Mufcovites and Khâns of Crimea were obliged to fend one to the Porte every year, adorned with a certain number of diamonds.

ABULGAZY

Abulgazy Khan, who calls them *Shungars*, defcribes them as all white, except the feet, eyes and bill, which are red, and his French editor fuppofes therefore that they are either *Storks* or *Herons*. But it cannot be imagined that birds of that kind could ever be deemed *rarities in Afia*, and much lefs *birds of prey*, which it is plain *thefe* are, from what is faid of them in the following letter. This matter, however, is fully cleared up by Strahlenberg, who fays, that in the province of Dauria, and *near the river Amoor*, there are a great many *milk-white falcons*, which are fent in great numbers to China; and in defcribing the forts of falcons found in Siberia, fays, the beft and moft beautiful is called *tzungar*. And Mr. Bell, where he defcribes the Emperor of China's manner of hunting, has thefe words: "Clofe by him was the grand falconer with "his hawks. I could not but admire the beauty of thefe fine birds. "Many of them were as white as doves, having one or two black fea-"thers in their wings and tails. They are brought from Siberia, or "places to the north *of the river Amoor*."

The bird mentioned in Hakluyt, among the prefents which the Czar Ivan Bafiliewitz fent, by his ambaffador, to Queen Mary in 1566, appears to have been one of thefe. It is there called, "a large and fair white "*Jerfawcon* for the wild fwan, crane, goofe, and other great fowls;" and with it was "a drum of filver, the hoops gilt, ufed for a lure to call "the faid hawk."

(26) Yigurs, written alfo "Igours," "Vigûrs," and "Uveigûrs." They were the only people among the Tartars that knew the ufe of letters in the time of Chengêz Khan; and they were therefore employed by him, and feveral of his defcendants, as their fecretaries and account-

ants,

ants. The character they made uſe of may be ſeen in the 23d plate of alphabets in the Encyclopedie; the authors of which obſerve, that the letters bear a manifeſt reſemblance to the Syriac, and that many of them in power and form are clearly the ſame; whence they infer, that the Yigûrs learnt the uſe of letters from the Neſtorian Syrians, who are known to have diſperſed themſelves among the moſt diſtant countries of the Upper Aſia. And in ſupport of this hypotheſis they allege, that the Yigûrs were all Chriſtians, and had biſhops of their own in the time of Chengîz Khan.

The Turkiſh language mentioned in theſe extracts is not the language ſpoken by the Ottoman Turks, but that of the Turkoman Tartars who inhabit a large tract of country to the north and north-eaſt of the river Sirt, or Jaxartes, and have carried the knowledge of their language into diſtant parts by their ſucceſſes in war at different periods, inſomuch that there is ſcarce a country in that immenſe region called by us Great Tartary, where this language is not underſtood and ſpoken.

Every mode of writing eaſtern names in European characters muſt at beſt be imperfect; that which is moſt ſimple and conciſe ſeems to merit preference; and the Tranſlator of theſe extracts has followed the example of thoſe who adopt for this purpoſe the Italian vowels, adding a circumflex when the pronunciation is particularly broad.

حکایت از گلستان سعدي

از صحبت یاران دمشقم ملالتي پدید آمده بود سر در بیابان قدس نهادم وباحیوانات انس گرفتم تاوقتیکه اسیر قید فرنگ شدم درخندق طرابلس باجهودانم بکارگل بداشتند تایکي از روساي حلب که سابقه معرفتي میان مابود گذر کرد ومرابشناخت وگفت این چه حالتست و چگونه گذاري گفتم

قطعه

همي گریختم ازمردمان بکوه وبدشت   که از خداي نبودم بدیگري پرداخت
قیاس کن که چه حالم بوددرین ساعت   که در طویلهٔ نامردمم بباید ساخت

بیت

پاي در زنجیر پیش دوستان   به که با بیگانگان در بوستان

برحالت من رحم آورد وبده دینار ازقید فرنگم خلاص کرد وباخود بحلب برد دختري داشت درعقد نکاح من آورد بکابین صد دینار چون مدتي برامد دختر بدخوي بود وستیزه روي ونافرمان زبان درازي کردن گرفت وعیش مرامنغص داشتن چنان که گفته اند

مثنوي

A STORY FROM THE GULISTAN OF SADI.

HAVING become weary of the company of my friends at Damafcus, I retired into the defart of Jerufalem, and affociated with the brutes; till I was taken prifoner by the Franks, and configned to a pit in Tripoly, to dig clay with fome Jews. But one of the principal men of Aleppo, with whom I had formerly been intimate, happening to pafs that way, recollected me; afked me how I came there; and in what manner I fpent my time? I anfwered:

S T R O P H E.

" I fled into the mountains and defarts to avoid mankind;
" Seeing, that on God alone reliance can be placed.
" Conjecture, then, what muft now be my fituation;
" Forced to affociate with wretches, worfe than men!"

D I S T I C H.

" To have our feet bound with chains, in company with our friends,
" Is preferable to being in a garden with ftrangers."

He took compaffion on my condition; redeemed me for ten dinars from the Franks; and took me with him to Aleppo. He had a daughter whom he gave me in marriage, with a hundred dinars for her dower. When fome time had elapfed, fhe difcovered her difpofition, which was ill-natured, quarrelfome, obftinate, and abufive; fo that fhe deftroyed my happinefs, in the manner as has been faid.

VERSE.

مثنوي

زن بد در سراي مرد نكو — هم درين عالم است دوزخ او
زينهار از قرين بد زنهار — وقنا ربنا عذاب النار

باري زبان طعنت دراز كرده همي كفت تو آن نيستي كه پدر من ترا از قيد فرنك بده دينار باز خريد
كفتم بلي بده دينار باز خريد وبصد دينار بدست تو كرفتار كرد

مثنوي

شنيدم كوسفندي را بزركي — رهانيد از دهان ودست كركي
شبانكه كارد بر حلقش بماليد — روان كوسفند ازوي بناليد
كه از چنكال كركم در ربودي — چو ديدم عاقبت خود كرك بودي

حكايت از بهارستان جامي

شبي در مسجد جامع مصر آتش افتاد وبسوخت مسلمانان را توهم آن شد كه آنرا نصاري كرده اند بمكافات آن آتش درخانهاي ايشان انداختند وبسوختند سلطان مصر كه آنانرا آتش درخانهاي ايشان انداخته بودند بكرفت ودريك جا جمع كرد وبفرمود تا بعدد ايشان رقعها نوشتند در بعضي كشتن ودر بعضي دست بريدن ودر بعضي تازيانه زدن وآن رقعها را بر ايشان افشاندند بر هر كس

V E R S E.

A bad woman, in the houſe of a good man,
Is his Hell in this world.
Take care how you connect yourſelf with a bad woman.
Defend us, O Lord, from this fiery trial!

ONCE ſhe reproached me, ſaying, "Art not thou him whom my father redeemed from captivity among the Franks for ten dinars?" I anſwered, "Yes, he ranſomed me for ten, and put me into your hands for a hundred."

V E R S E.

I have heard that a great man delivered a lamb from the claws of a wolf,
And the night following applied a knife to his throat.
The expiring lamb complained, crying,
You delivered me from the claws of a wolf;
But I have ſeen you at length act the part of that very wolf towards me.

A TALE FROM THE BAHARISTAN OF JAMI.

ONE night the great Moſque in Egypt took fire, and was burnt down. The Muſſulmen ſuſpecting the Chriſtians had done it, ſet fire to their houſes in retaliation.

THE Sultan of Egypt ſeized thoſe who had burnt the houſes of the Chriſtians, and having collected them together in one place, ordered that as many tickets ſhould be written as there were offenders. Upon ſome were written that they ſhould be put to death; upon others that they ſhould have a hand cut off; and upon others that they ſhould be whipped. And thoſe lots being caſt among them, each ſuffered ac-

cording

هر کس هر رقعه که افتاد باوي بمضمون آن معامله کردند يک رقعه که مضمون او کشتن بود بر کسي افتاد کفت من از کشتن باکي ندارم اما مادري دارم وجز من کسي ندارد در پهلوي وي ديکري بود که رقعهٔ وي تازيانه زدن بود وي رقعهٔ خود را به آنکس داد و رقعهٔ ويرا کرفت و کفت من مادر ندارم اين را بجاي وي بکشتند و آنرا بجاي اين تازيانه زدند

مثنوي

بسيم و زر جوان مردي توان کرد | خوش آنکس کو جوانمردي بجان کرد
بجان چون احتياج يار بشناخت | حيات خود فداي جان او ساخت

غزل از حافظ

من دوش پنهان ميشدم تا قصر جانان سيکنک | نرمک نهادم پاي را رفتم بر ايوان سيکنک

ديدم نکار خويش را بر تخت زر در خواب خوش | من از نهيب عشق او چون بيد لرزان سيکنک

کردم دو انکشتک دراز آهستک آهستک | برداشتم برقع بناز از روي جانان سيکنک

کفتا

cording to his reſpective chance. A lot which inflicted death, fell upon one who ſaid, " It is not on my own account that I am afraid to ſuffer death; but I have a mother " who, excepting me, has no one to ſupport and protect her." By the ſide of him ſtood another, whoſe ticket ordered him only a whipping, and he exchanged lots with him ſaying, " I have no mother;"—and he ſuffered death in place of the other, who received the whipping.

V E R S E.

Any one may be liberal with ſilver and gold;
But excellent is that man who can be bountiful with his life.
Who when he knows that his friend can be benefited by his death,
Freely ſacrifices his life to his ſervice.

S O F T L Y.

AN ODE FROM HAFIZ. *By the late Capt.* THOMAS FORD.

DISGUIS'D, laſt night, I ruſh'd from home,
To ſeek the palace of my ſoul:
I reach'd by ſilent ſteps the dome,
And to her chamber *Softly* ſtole.

On a gay various couch reclin'd,
In ſweet repoſe I ſaw the maid;
My breaſt, like aſpins to the wind,
To love's alarum *Softly* play'd,

Two fingers, then, to half expanſe,
I trembling op'd—with fear oppreſs'd,
With theſe I pull'd her veil aſkance,
Then *Softly* drew her to my breaſt.

Who

کفتا کجاي بي ادب کفتم منم مسکين تو   تا که کسي يابد خبر اي راحت جان سيکنک

ترسان دهان بر دم همي تا از دلعل دل کششش   بوسه ربودم ناکهان از شکرستان سيکنک

کفتم همي خواهم بيا کاندر برت کيرم دمي   کفتا که اول شمع را برخيز بنشان سيکنک

ياري بکام خويشتن آوردمش در بر دمي   بانک نو آورد زبان مرغ سحر خوان سيکنک

مستزاد از امير خسرو

رفتم به طبيب کفتمش بيمارم   از اول شب تا بسحر بيدارم

درمانم چيست

نبضم چو طبيب ديد کفت از سر لطف   جز عشق نداري مرضي پندارم

کو يار تو کيست

" Who art thou, wretch!" My angel cry'd;
Whiſp'ring, I ſaid——" Thy ſlave:—thy ſwain:
" But huſh, my love!—forbear to chide:
" Speak *ſoftly*, leſt ſome hear the ſtrain."

Trembling with love, with hope and fear,
At length her ruby lips I preſs'd:
Sweet kiſſes oft — mellifluous — dear—
Softly I ſnatch'd — was *ſoftly* bleſs'd.

" O let me," now inflam'd I ſaid,
" My idol claſp within theſe arms:"
" Remove the light" deep-ſigh'd the maid—
" Come *ſoftly*, come — prevent alarms."

Now by her ſide with bliſs I glow'd,—
Swift flew the night in amorous play:
At length the morning's herald crow'd;—
When *ſoftly* thence I bent my way.

AN ODE FROM KHOOSRO. *By* W. K.

I SOUGHT the ſage in ſimples ſkill'd,
And ſighing told him all my pain:
I told him of my ſleepleſs nights,
And begg'd relief in piteous ſtrain.

The practis'd leech my pulſe remark'd,
And all in tender accent ſaid:
" Methinks naught aileth thee but love —
" Then name the captivating maid.

 " Speed

روپيش وي و حال دل خويش بكو   وزلعل لبش كام دل خويش بجو

تا بتواني زيست

رفتم بريار كفتمش اي دل دار   داغ زغم عشق تو برجان دارم

بر من نكريست

كفتا چه كسي واز كجا مي آيئ   صد عاشق دل خسته برين در دارم

كو نام تو چيست

كفتم كه منم عاشق بيچارهٔ تو   وز مملكت خويشتن آوارهٔ تو

دانست كه كيست

كفتا خسرو مخور غم وخوشدل باش   من كام ترا ازلب شيرين آرم

مقصود تو چيست

انتخاب

" Speed to the nymph, and paint thy woe,
" Urge how you've lov'd, and lov'd with truth :
" Snatch from her lips a balmy kiſs,—
" So only canſt thou live, fond youth."—

I ſought the fair, and mournful cry'd,
" Ah ! lovely miſtreſs of my heart !
" Love, like a cancer, gnaws this breaſt,
" I die, unleſs you eaſe my ſmart."

With piercing look, the maid reply'd,
" Who, and whence art thou, plaintive ſwain ?
" Like thee, lo ! thouſands bleeding lie !
" Lo, too ! my way is fill'd with ſlain !"

" I'm one," I cry'd, " who vainly loves,
" A frantic youth who hopeleſs ſighs :
" One whom thy charms have long enſlav'd,
" The wretched victim of thoſe eyes ! "

My modeſt flame the nymph approv'd,
And ſmiling cry'd, " Khooſro ! be gay !
" Let grief no more thy breaſt corrode,
" Theſe lips thy ſuff'rings ſhall repay."

انتخاب از یوسف زلیخا من تصنیف مولوي جامي

اکرچه موي من اکنون چو شیر است | هنوز آن ذوق شیرم در ضمیر است
به پیري و جواني نیست چون عشق | دمد برمن دمادم این فسون عشق
که جامي چون شدي در عاشقي پیر | سبک روحي کن و در عاشقي میر
بنه در عشقبازي داستاني | که باشد از تو در عالم نشاني
بکش نقشي ز کلک نکته زایت | که چون از جا روي ماند بجایت
چو از عشق این صدا آمد بکوشم | باستقبال بیرون رفت هوشم
بجان کشتم کرو فرمان بري را | نهادم رسم نو سحر آوري را
برانم کر خدا توفیق بخشد | که نخلم میوهٔ تحقیق بخشد
کنم از سوز دل آن نکته راني | که سوزد عقل رخت زندکاني
درین فیروزه کنبد افکنم دود | کنم چشم کواکب کریه آلود
سخن را پایه بر جایی رسانم | که بنوازد بیا حسنت آسمانم

EXTRACTS FROM THE YUSEF ZELEKHA OF JAMI.

BY THOMAS LAW, ESQ. *

THOUGH now my locks are milky white to view,
I ſtill retain what with my milk I drew;

In age, in youth, no equal found to love,
His mighty magic more and more I prove.

" Grown old, O JAMI! cheriſh'd by my fire,
" Breathe forth thy ſpirit and with love expire:

" Produce an image from thy teeming mind,
" Form'd to ſupply thy earthly place reſign'd:

" Shake the whole world with thrilling extacies,
" JAMI ſhall live altho' the mortal dies."

The voice of love pronounc'd this high beheſt,
Pleas'd Fancy flew to hail the heav'nly gueſt.

I pledg'd my faith, exerting utmoſt ſkill,
To raiſe a charm reſiſtleſs as his will.

Support me Heaven in this my bold purſuit,
And crown my tow'ring tree with richeſt fruit.

Oh may I catch the fervor of deſire,
And raiſe a flame to ſet the world on fire:

With lovers ſighs to cloud the azure ſphere,
And from each pitying ſtar draw down a tear.

Oh may he to celeſtial heights aſpire,
And gain a plaudit from the ſeraph quire.

[*After giving the ſcriptural account of* JOSEPH'S *origin, with a deſcription of the birth of* ZELEKHA, *the Poem proceeds as follows:*]

* The Author of YUSEF ZELEKHA commenced his favourite poem, like DRYDEN, when declining into the vale of years, and introduces it with a ſimilar apology for writing on the topic of love.

" Though now grown old, for lady's love unfit,
" The power of beauty I remember yet,
" Which once inflam'd my blood, and now inſpires my wit.

نه هرگز بر دلش باري نشسته | نه یکبارش بپا خاري شکسته
نبوده عاشق و معشوق کس را | نداده ره بخاطر این هوس را
بشب چون نرگس سیراب خفتي | سحر چون غنچهٔ خندان شکفتي
بسیمین لعبتان از خورد سالان | به صحن خانه چون رعنا غزالان
دلش فارغ ز لعب چرخ دوار | نبودي غیر لعبت بازیش کار
بدینسان خورم و دلشاد بودي | وزین غم خاطرش آزاد بودي
کش از ایام بر گردن چه آید | وزین شبهاي آبستن چه زاید
زجنبش مرغ و ماهي آرمیده | حوادث پاي در دامن کشیده
درین بستان سراي پر نظاره | نمانده باز جز چشم ستاره
ربوده وزد شب هوش عسس را | زبان بسته جرس جنبان جرس را
سگان را طوق گشته حلقه دم | دران حلقه ره فریادشان گم
ز کنگر دار کاخ شهریاري | چو حارس دید شکل کوکناري
به بیداري نمانده دیگرش تاب | خواص کوکنارش کرده در خواب
ستاده از دهل کوبي دهل کوب | بجرم خواب دستش بسته بر چوب
نکرده موزن از گل بانگ یاحي | فراش غفلت شب مردگان طي
زلیخا آن بلبهاي شکر ناب | شده بر نرگس شیرین شکر خواب
سرش سوده ببالین جعد سنبل | تنش داده به بستر خرمن گل
بخوابش چشم صورت بین غنوده | ولي چشم دگر از دل گشوده

از

No weighty care her gentle mind had borne,
No cruel thorns her tender feet had torn.

Unknown the lover or beloved's part,
Defire was yet a ftranger to her heart.

At night the dewy daffodil at reft,
At morn the fmiling bloffom fhe exprefs'd.

Sporting with playmates o'er the garden lawn,
She wanton'd harmlefs like the frolic fawn.

Thoughtlefs of troubled life's viciffitudes,
Amufement is the only care intrudes.

Thus bleft, thus fpotlefs, pafs'd the time away,
The dawn of youth fhone forth ferenely gay.

Alas! who knows the fecret plots of fate?
Or what the womb of night fhall generate?

The bufy birds and active fifh at reft,
The buftling world with balmy quiet bleft.

No eyes now witnefs'd life's eventful fcene,
Save the bright ftars that fhone from heav'n ferene.

The thief of night purloin'd each fenfe away,
The tongue-tied bell and bellman flumbering lay.

The watch-dog, wont each murmur to affail,
Faft in the collar of his circling tail.

The palace towers on lofty columns rear'd,
Like poppies to diminifh'd fight appear'd.

The city guardian, in the filent hour
Surpriz'd, had yielded to fleep's opiate pow'r.

The drummer o'er his filent tymbal doz'd,
In act to beat, each hand the kick enclos'd.

The mattin-fummons had not rous'd the dead,
Night's fable mantle ftill o'er all was fpread.

ZELEKHA on her fplendid couch reclin'd,
Difplay'd more charms than Fancy e'er defign'd.

The hyacinth ringlets o'er her pillow ftray,
Like cluftering flowers her beauteous body lay.

Her foft Narciffus eyes retir'd to reft,
Now other eyes were open'd in her breaft.

(To be continued.)

از خسرو

از خسرو

از سر بالین من برخیز اي نادان طبیب   دردمند عشق را دارو بجز دیدار نیست

خلق میکوید که خسرو بت پرستي میکند   آري آري میکنم باخلق عالم کار نیست

کافر عشقم مسلماني مرا درکار نیست   هر رک من تار کشته حاجت زنار نیست

From KHOOSRO. *By* THOMAS LAW, *Esq.*

USELESS, doctor, quit my pillow,
All thy remedies are vain :

The ſight of her whom he adores,
Can only cure the lover's pain.

The world aſſerts that KHOOSRO pays,
His homage to an idol's ſhrine :

I do, I do, to that reſign'd,
The world has not a thought of mine.

Love's idolatry I follow,
No other worſhip I approve :

I need not wear the Pagan cord,
Every nerve is ſtrung to love.

MUJNOON; *or, The* DISTRACTED LOVER.—*A* TALE, *in Imitation of* JOUINI.—*By Captain* WILLIAM KIRKPATRICK.

TO

MRS. RICHARD SULIVAN,

THE FOLLOWING

ORIENTAL TALE,

IS RESPECTFULLY INSCRIBED

BY HER

MOST FAITHFUL AND OBEDIENT SERVANT,

January 1ſt, 1785.

THE AUTHOR.

TURNING one morning the eaſtern corner of the grand ſtreet which leads to the Moſque of Ruſheed *, my attention was on a ſudden engaged by a youth whom I beheld in an attitude expreſſive at once of the moſt poignant grief, and the moſt earneſt devotion.

HIS hands were claſped together, and raiſed before his breaſt, which panted as if agitated by ſome violent emotion of the ſoul. The ſtrained ſinews and ſwoln muſ-

* The ſcene of this ſtory is laid in Baghdad.

cles of his extended arms, which were discernable through a muslin vest of most delicate texture, indicated their union to be eager, if not convulsive. His head, which was negligently covered by a loose but beautifully embroidered turban, inclined so far backward as to occasion a suffusion of blood over his woe-fraught countenance, that contributed greatly to heighten its expression. His eyes seemed immovably fixed on the over-hanging firmament; his lips had a quick, but quivering motion: his left leg, the knee of which was considerably projected, supported with difficulty his tottering frame. It shook tremblingly, and threatened to sink beneath its unequal weight, no part of which was borne by his right leg, that being stretched behind him to its utmost length, and the point of his raised foot scarcely touching the ground.

To prevent his fall, I caught him in my arms ere he was aware of my approach.

The suddenness of the action overpowering his already flitting senses, he fainted: upon which, spreading my upper robe on the earth, I laid him gently down, and seated myself at his head. After I had chafed his temples some time, he began to breathe, and gradually recovered. At first his large black eyes spoke a soul labouring with resentment; but presently their fierceness subsided into a settled languor. It was not till now I perceived that his visage was thin and his body emaciated; his swoln features and surcharged veins having, while the paroxysm of agony continued, produced a different, but illusive appearance.

A deep-heaved sigh, accompanied by an attempt to pronounce the name of Allah, which, however, died away on his lips ere he had quite articulated the first syllable, I considered as my cue for addressing the healing words of comfort to his wounded mind.

"God is merciful as mighty," said I, in a soothing tone; "nor abandons even "the sinner who putteth his trust in him."

"More

"MORE ſinned againſt than ſinning," faintly returned the youth—his head drooping upon his breaſt, and his pallid lips ceaſing to move.

I AGAIN ſupported him. His ſufferings wrung my heart, and the tears of ſympathy for a moment obſcured my ſight.

SEEING me affected, he ſeemed to ſummon all the power of ſpeech to his aid, while his gliſtening eyes declared his grateful pleaſure.

"HOLY SHAIKH—beloved of God and his Prophet—generous old man! may "the decline of your life be happy."

"IT cannot be ſo," replied I, with an air manifeſting my deep concern at his condition, "unleſs you enable me, by declaring the ſource of your misfortunes, to "apply a remedy to them."

"THEY are irremediable," returned the youth, heaving a ſigh from his heart, which, at the inſtant, I had almoſt imagined to have iſſued from my own.

"MY SON," ſaid I, in gentle accent, "It were not fit that grief ſhould lead you to impiety or deſpair."

"BUT it will lead me to my grave," interrupted the youth, with a ſolemn look and ſteady tone.

DISCOVERING from the manner in which he delivered theſe laſt words, that the progreſs of his diſtemper was not to be checked by the application of moral or religious reaſoning, I determined to try what effect the language of nature and of ſympathy would produce.

"ALAS,"

" Alas," said I, " how is it to be lamented that so sensible and so valuable a " heart should be pierced by the malignant shaft of fortune! Surely, the calamity " must be of an uncommon complexion whose cure is limited to the grave."

" Such is that under which I sink," rejoined the youth, with a sigh deeper than the former. Here making a motion to rise, I assisted him in the attempt, and requested his permission to attend him home.

" You are not prepared to accompany me," he returned, with a mysterious look.

" Prayer cannot," I replied, " be more efficacious or acceptable to God, than a " chearful discharge of the offices of humanity.—I was going to the Mosque; but " instead of proceeding thither, I will, if you forbid not, conduct you to your habi- " tation."

With the same mysterious look, the amiable, woe-consumed youth rejoined— " Our God forbids it." Then taking the other side of the street, he pursued his way: but turning after he had gone a few paces, and seeing me still standing where he had left me, he waved his hand, intimating by that motion (which he performed with an inexpressible grace) a desire that I would not follow or observe him.

I obeyed, and proceeded to the holy Mosque of Rusheed; ruminating, as I went along, on the distress of the unhappy youth, in whose behalf I offered up to Allah and his Prophet my most fervent and sincere prayers.

The next morning I recognized this child of wretchedness in the very same spot, notwithstanding both his attitude and appearance were considerably changed.

On his head he wore a close cap of the finest linen of Damascus; the edge of which, terminating above his ears, was richly and curiously embroidered. His vest, made of the costliest stuff, hung loosely upon him; from his neck was suspended a

string

ftring of the choiceft flowers of the feafon, which reached below his breaft. His drawers were of the rareft and moft valuable filk of Cairo; and his fhoes were of cloth of gold. In his right hand he held an apple, blooming as the cheek of a Circaffian damfel, to which ever and anon he would fmell. His eyes fparkled; his countenance fhone bright; he tripped along like a playful fawn; and he waved his head with fuch a feminine, yet interefting, grace, as almoft inclined me to imagine that I had miftaken his fex.

"PRAISED be God," faid I, to myfelf, "my prayers have not been ineffectual."

BUT, alas! I was deceived———

MAKING up to this fon of calamity, I faluted him with an air expreffive at once of curiofity and joy.—I felicitated him on the happy change in his appearance. "The "worm of forrow," faid I, "fhall no longer prey on the heart of my youthful friend."

HE dropped his arms; he hung down his head: he prefently raifed it again: he folded his arms over his breaft: for a moment he viewed me ftedfaftly: he appeared confufed: he looked behind him, but in the fame inftant turned again towards me: again his head dropped on his bofom.

I WAS affected to a degree I had never till now experienced. I could fcarce find utterance for a fingle word of condolence.

"ALAS," faid I, with difficulty, "on the firft view of you juft now, I indulged "the pleafing belief that you were happier than when I laft faw you."

HE obferved me eagerly, with a mixture of anxiety and furprife. I thought he did not recollect me; and reminded him of our meeting the preceding day.

HE

He ſmiled—bowed—and plucking a daffodil from his garland, preſented it to me with an air of affection, blended with reſpect.

Methought I diſcovered in this action the ſigns of hopeleſs or diſappointed love. I aſked him whence he had got that beautiful flower; but with no other view than to engage him in diſcourſe.

"I plucked it," ſaid he, "in ſpite of the vigilance of the jealous gardener. "Ah, cruel gardener! you have bound your flower-garden with a hedge of thorny "buſhes, with the wounds of which I am covered. See—look at my heart—does "it not bleed in a thouſand places?—I received all theſe wounds in ſtruggling amidſt "the briars which ſurround the garden that my ſoul delighteth in. Like the nightin-"gale, I am fond of the roſe; nor is that ſweeteſt flower of Irem * averſe to my "tender love. But the merciIeſs gardener denies me admittance. He once was "indulgent to my innocent paſſion: but a ſtranger came, ſaw my favourite roſe, "and, being enamoured with it, has offered a high price for it in jewels and in gold. "The mercenary gardener is allured by the pecuniary bait: Oh baſe—oh ſordid "gardener! Had I the wealth of Karron †, it ſhould be thine. But I would not "buy of thee my darling roſe: Ah! that were to inſult the empreſs of my heart. "The riches of the world would weigh light as a feather placed in the ſcale with the "charms of my beloved. I will go ſeek the nightingale in the ſolitary grove, and I "will be his companion in mourning and affliction, for we both ſink under the "oppreſſion of the ſame ruthleſs tyrant."

In this wild, rambling manner, did the unhappy youth diſcloſe to me the ſource of his deep diſtreſs.—My cheeks were bedewed with tears: I felt myſelf ſtrongly in-

* A fabulous garden or bower celebrated by the oriental writers.

† Suppoſed to be the Korah of ſcripture.

tereſted

terefted in his fate; and though I defpaired of being able to relieve him, yet I refolved to leave nothing unattempted to that end.

WITH this view, I ardently entreated him to tell me whether my interceffion with the gardener of whom he complained would be too late, were I immediately to folicit him in his behalf? "I poffefs," faid I, "fome authority, and confiderable in-"fluence in this city; they fhall both be employed in their greateft extent to obtain "for you the object of your defire. Say, then, dear youth, who are you, and how "is the unfeeling, the unjuft wretch named, who, after encouraging, has not fcrup-"led to reject, the pure and lawful paffion with which you are infpired?"

WITH a defpondent look, he replied—"Heaven reward you, oh generous ftran-"ger, for your benevolent intentions in my favour; and, with Heaven, oh pardon "any indecorum I may have been guilty of towards you, I fear I may have acted, "or fpoken, with an extravagance bordering on infanity; for, alas! fo poignant "is my forrow, fo heavy the load of mifery which preffes upon my foul—that "no ordinary mode of lamentation is fuited to my feelings—no rational or cohe-"rent language equal to their expreffion."

"To a perfon," I returned, "poffeffing the leaft fenfibility, the apology you have "offered muft be unneceffary. It has diftreffed, not fatisfied me—A bleeding heart "not uncommonly occafions a difordered head; and any extravagance of deport-"ment, any irregularity of manners, proceeding from fo uncontrollable a caufe "can never offend either the aufterity of religion, or the feverity of morals.—"Tell me, then, I again conjure you, unhappy youth, tell me—"——"Alas! "noble-minded and generous Sir," interrupted he, "'twere ufelefs to inform you "what I am, or who the auther of my mifery is. I am a wretch whofe fufferings "will admit of no alleviation—whofe diforder is incurable—whofe grief muft fpeedily "terminate his exiftence. No influence—no power can reftore to me what I have "irrecoverably loft. I have loft, oh ye monarchs of the earth! a jewel far richer "than any that adorns your crowns. I would not exchange even the defpair that

"confumes

" consumes me, for the empire of Jum*. How light and contemptible is the plea-" sure derived from dominion, compared to the agonizing grief of a favoured, " though succesfsless, lover. My mistress still approves of my passion, though force and " tyranny have constrained her inclination. Her heart is mine, though her person " is my rival's. Ah! what have I said? Just Heaven, can it be so, and wilt thou " not avenge my wrongs? My wrongs cry aloud for vengeance. I will arm this " hand with death: I will array myself in terror, and I will make the joy of my " enemies close with the life of the injured and miserable Mujnoon †."

Pronouncing these last words with vehemence, he passed on regardless of my entreaty that he would stop. His eyes seemed inflamed with rage, and every feature was marked with the violent agitation of his soul. I should in vain have endeavoured to overtake him. He moved like one of the fleet coursers of Arabia, and was in a moment invisible.

I now remembered to have heard of the thwarted loves of Mujnoon and Zenaib ‡. Tâmai ||, the father of the damsel, had long encouraged their mutual attachment: but a lord of the Caliph's court named Aghyar §, being captivated with the charms of Zenaib, demanded her in marriage. The ambitious father, proud of the alliance of a noble of the first degree, had not hesitated to yield his consent. He had not scrupled to violate the sacred engagement by which he had agreed to the union of the lovers. Vain were the tears and entreaties of the beauteous Zenaib: fruitless were the complaints, and as fruitless the threats, of the wretched Mujnoon. Ineffectual attempts had been made by some of the relations of the unhappy youth to obtain the

* An ancient king of Persia.

† Mujnoon signifies—the Distracted. This, as well as the former speech of Mujnoon, are imitations of the Persian Ode.

‡ Zenaib may be rendered—the Beautiful.

|| Tâmai signifies—the Covetous, or Ambitious.

§ Aghyar means a Rival.

interposition

interpofition of the Caliph in his behalf. But every avenue to the royal favour had been induftrioufly clofed by the friends of Aghyar, whofe influence was extenfive, and his intereft powerful. The hour was now arrived that had been fixed for the celebration of the inaufpicious nuptials of the ungenerous Aghyar, and the lovely, but ill-fated, Zenaib. Not a ray of hope remained to illume the gloomy, defpairing foul of the unfortunate Mujnoon. Alas! how much to be pitied! how little to be relieved!

The following morning I again encountered this child of woe in the fame fpot. He held in his right hand the fame apple I had feen the preceding day: it was then blooming and fragrant; but it was now faded and dry. From his neck was fufpended the fame garland of variegated flowers: it was then frefh, and delightful to the eye; but was now withered and offenfive. He was attended by a young flave, in whofe countenance was expreffed the deepeft affliction. A tear ftood in either of his eyes, while he earneftly befought his drooping mafter to return home. "I am going thi-" ther, Mukbool;" replied Mujnoon, in a faint and broken accent; at the fame time languidly raifing his head. Obferving me, he eagerly added—"Yes, oh holy and "aged friend!—Yes—I am going home."

"Where, dear unhappy youth," I interrupted, "where lieth your home?"—Raifing, with difficulty, his right hand, he pointed with the fore-finger of it to the firmament. With his hand, he raifed his eyes. "That," faid he, in a faultering tone, "is the home whither I am repairing. Thence did I come: thither fhall I prefent-"ly return." His head fell again upon his bofom. The tears, which till now had ftood in the eyes of Mukbool, no longer kept their place. They bedewed his cheeks, and were followed by a ceafelefs ftream.

Never did I before experience fuch anguifh of foul. I knew not in what terms to addrefs the unfortunate youth. A moral or religious ftrain would have been abfurdity and impertinence; grief and pity were not to be adequately expreffed by lan-

guage. I mingled my tears with thofe of the tender-hearted Mukbool, and, with him, was filent in my forrow.

The knees of Mujnoon finking beneath him, the faithful Mukbool attempted to fupport his beloved mafter. But his affiftance was in vain. Mujnoon fell to the ground: He fell—never more to rife.

With him fell the faded garland, and the withered apple—ftriking emblems of his hopelefs condition!

Resting on our knees at each fide of him, Mukbool and I together fupported him in a fitting pofture. The honeft flave thanked me for my aid, by a look that needed no comment.

The eyes of the hopelefs Mujnoon were now become fixed: a cold dew had overfpread his ample forehead: his pulfe were imperceptible: the hand of death was vifibly upon him.

"Mukbool," faid the ill-fated youth, in a low and diftinct voice, "my fufferings "are at an end." Turning to me, he added, with a look of woe that made an impreffion on my mind never to be effaced, "Reverend father—pray for the foul of "the unfortunate Mujnoon: and, ah! pray too for the lafting felicity of my adora- "ble Zenaib." He had fcarcely pronounced the laft fyllable of his miftrefs's name, when his foul took its flight in a figh that iffued from the bottom of his heart.

"Inexorable Tâmai," exclaimed the fufceptible Mukbool, in a guft of paffion and affection.

"Cruel and ungenerous Aghyar," cried I, in the fame bitternefs of grief and indignation.

"Dear,

"Dear, amiable, and much-wronged youth," murmured the tender Mukbool, his tears and ſighs choaking his voice.

"Hapless—inconſolable Zenaib," added I, bathing the cheeks of her cold, pale lover, with the drops which trickled from my eyes.

Mukbool procuring a bier, the corps was conveyed to the late habitation of his maſter. The friends of the deceaſed aſſembling, his remains were conducted to, and depoſited in, the vault of the family, with the ceremonies ordained by our holy law.

The beauteous Zenaib, learning the fate of her beloved Mujnoon, ſurvived him only two days. Her nuptials with the baſe-minded Aghyar had been celebrated; but her perſevering affliction had barred all approach to her perſon.

The ſordid Tâmai ſhortly followed his daughter, the diſappointment of his ſelfiſh and ambitious views breaking his heart.

The story of Zenaib and Mujnoon, reaching the ears of the Caliph, the cruelty and injuſtice of Aghyar was puniſhed by a ſentence of perpetual diſgrace, under which he found life inſupportable. He died—lamented by none.

The

The HISTORY *of the* WORLD. — *Translated from the* KHELASSUT UL AKHBAR *of* KHONDEMEER.

(Continued from Page 70.)

THE PROPHET SETH.

THE meaning of the word Sheis (1) is " The fear of the Lord." He was the firſt who taught philoſophy and the ſciences; on which account the learned have ſtiled him the firſt Ourya (2), which in the Syriac language ſignifies teacher.

AFTER the death of his father, he became the legate of heaven: and fifty volumes were ſent down to him, containing inſtitutes ſimilar to thoſe which had been eſtabliſhed by Adam.

IN the days of Seth, the ſons of Cain, who had greatly multiplied, gave themſelves up to wickedneſs, wherefore he went amongſt them, and exhorted them to return to the religion of their forefathers.—Some embraced his doctrines, and the reſt continued in their evil courſes.

THE heavenly temple having been taken up to Heaven at the death of Adam, Seth, on the ſpot where it ſtood, conſtructed the Caaba of ſtone and clay.

WHEN Seth had ſojourned 912 years in this manſion of trouble, he nominated his ſon Enos for his ſucceſſor; and then departed to the regions of felicity and peace.

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[1] شيث [2] اوريا

THE

THE PROPHET ENOS [1]

After the death of his father, became the ruler over mankind. In the Tarikh Jiafery it is written, that he was the firſt perſon who beſtowed alms, and enjoined it as a duty to others. The authors of the Tarikh Gozideh and the Tarikh Benagutty ſay that it was he who firſt planted the date tree.

According to the traditions of the Chriſtian and Jewiſh doctors, the age of Enos was 965 years. He appointed his eldeſt ſon Canian his ſucceſſor.

THE PROPHET CANIAN [2].

The ſon of Enos, agreeably to his father's will, became chief over the ſons of Adam.

The author of the Tarikh Gozideh ſaith that he founded the city of Babylon [3].

Mahommed Ben Herir al Tebry (4) and Hafiz Abru (5) agree in making his age 840 years, and Canian appointed Mahalaleel to rule over mankind.

THE PROPHET MAHALALEEL [6],

At the command of his father, took upon himſelf the government of mankind.

In the time of Mahalaleel, the ſons of Adam having multiplied exceedingly, he diſperſed them throughout the ſeveral parts of the earth; and himſelf with the ſons of Seth ſettled in the land of Babylon, and built the city of Sus (7).

The length of his life was 130 years.

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[1] انوس [2] قنيان [3] بابل [4] حرير الطبري
[5] حافظ آبرو [6] مهلائيل [7] سوس

THE

THE PROPHET JARED [1],

SON of Mahalaleel, was appointed ruler by his father's laſt will.

IT is written in the Tarikh Jiafery, that he was the firſt who cut canals from the rivers, and taught men to eat birds and fiſh.

GOD beſtowed on him forty ſons: and Jared appointed Enoch, the youngeſt, for his ſucceſſor.

ALL hiſtorians concur in making his age to have been 962 years. God knows the truth.

THE PROPHET ENOCH [2].

EDRIS (3), in the Hebrew language, is Enoch, and the Greeks call him Hermes Triſmegiſtus (4), amongſt the Arabs he is called Hermuz and Edris, and alſo the Thrice-favoured. The word Hermuz is the ſame as the planet Mercury ; and becauſe he gave great application to the inſtructing of others, he was called Edris ; and from being endowed with the gifts of propheſy, philoſophy, and legiſlation, he was ſtiled the Thrice-favoured ; and the philoſophers call him the third teacher.

THE deſcendants of Cain, conſidering all impure things as pure, and abandoning themſelves to the commiſſion of every ſpecies of wickedneſs, the Lord of Glory arrayed Enoch with the veſtment of propheſy, and ſent him thirty volumes, with orders to lead the people in the right way. By the divine bleſſing, he brought great numbers of the multitude from out of the deſerts of error, into the paths of righteouſneſs ; and the reſt continued in their wickedneſs.

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[1] برد [2] انوخ [3] ادریس [4] هرمس هرامسه

THE

The ſcience of aſtronomy and the arts of writing and of ſewing cloaths, are amongſt the number of his inventions. And the Pyramids of Egypt, which are commonly called the Domes of Hermen (1), were erected by him. He alſo introduced religious wars, and the cuſtom of making priſoners of the unbelievers.

In conſideration of his unremitted performance of every religious duty, God beſtowed upon him immortality, and a place in the garden of Paradiſe. My revered father (upon whom may God ſhow mercy) has written in the Rozet. al Suffah that the manner in which this event happened was as follows: The prophet Enoch was ſo exact an obſerver of every religious duty, that his good works alone, amounted to more than thoſe of all the reſt of the ſons of Adam ſummed together. Which having come to the knowledge of Uzriel, he after having gained permiſſion from God, haſtened to have an interview with Enoch. When they had become intimately acquainted with each other, Enoch deſired the angel of death to take poſſeſſion of his ſoul. Uzriel deprived him of life; and then by the command of God reſtored him again to exiſtence. After this Enoch deſired to be made acquainted with the nature of hell; and Uzriel having complied with his requeſt, he next expreſſed a wiſh to ſee paradiſe; and Uzriel by the command of God having placed him upon his wings, carried him thither. When Enoch had taken a ſhort view of the celeſtial nymphs and the manſions of the bleſſed, Uzriel told him it was then time to depart. Enoch would not conſent to this propoſal, but claſping faſt hold of one of the trees paid no regard to all the arguments uſed by Uzriel concerning their return. During the altercation, God ſent an Angel to judge between them. The Angel having required to be informed of the nature of the caſe, Uzriel ſaid, "At the deſire of this man, after having taken poſſeſſion of his ſoul, I reſtored it "again to his body: I next ſhowed him hell; and afterwards I brought him into "paradiſe, upon condition that when he had recreated himſelf for an inſtant he ſhould

[1] گنبد هرمن

" return

"return to the earth; but now he will not confent to go back again." Enoch anfwered with the tongue of infpiration, faying, " In the Book of Grace it is written: " *Every foul fhall tafte death.* I have tafted of death: and again, *there is no one of* " *you but fhall go that road.* I have paffed even hell; and moreover, *no perfon fhall be* " *taken out of Paradife.* Since then, in juftice, it is thus decreed in favor of the inha- " bitants of Paradife, I will not depart hence." At this interval the voice of the Lord came faying, " Do not moleft Enoch, juftice is on his fide." Some of the theologians fay that the following verfe of the Koran applies to this occafion. " I exalted him by beftowing on him a fublime manfion."

Enoch remained in the world 300 years; and he forewarned mankind of Noah's flood.

An ACCOUNT *of the Beginning of* IDOLATRY *amongft the Sons of* ADAM.

This fubject having given rife to a variety of conjectures, and as this abridgment would not contain all the traditions that have been produced in fupport of thofe opinions, I fhall only deliver, in a fummary manner, one of them, which appears to be neareft to truth.

It is related that Enoch had an intimate friend, who had been inftructed by hearing his philofophical difcourfes; and after Enoch's afcenfion to heaven, this friend bewailed the feparation with lamentations and groans, fo that his days were fpent in grief and mifery. This having come to the knowledge of Satan, he went to him and faid, " If you defire it of me, I will make for you an image, which fhall be " fuch an exact reprefentation of Enoch, that from beholding it your mind fhall be " relieved from its prefent diftrefs." The man accepted of Satan's propofal, who performed his promife; and the grief of the friend of Enoch was greatly mitigated

at

at the ſight of the image. And he placed the image in a room of his houſe, where no one went but himſelf; and every evening and morning he comforted himſelf with the ſight thereof.

It happened that the friend of Enoch died in that room where he had placed the image. And when after ſome days, he had not been ſeen by his neighbours, they came to ſearch his houſe, and found him dead by the ſide of the idol. The men were aſtoniſhed at the ſight; and immediately Satan appeared amongſt them in a human ſhape, and ſaid unto them, "Enoch and this man, who was his friend, wor-"ſhipped this image, who is the Lord of the univerſe, on which account they ob-"tained their wiſhes." The temptation of the devil having made impreſſion upon his audience, they each of them formed an idol like unto that image, and gave themſelves up to idolatry.

THE PROPHET NOAH (1),

The ſon of Lamech (2), the ſon of Methuſalem (3), the ſon of Enoch.

He was the firſt prophet who denounced unto the unbelievers the puniſhments of hell; and he was the firſt by whoſe curſe a multitude of them periſhed. In the day of reſurrection he will be the ſecond perſon raiſed from the grave (4). No prophet lived to ſo great an age as Noah.

The nations being at this time univerſally addicted to the ſins of giving companions to God, worſhipping of idols, blaſphemy, and every other ſpecies of wickedneſs, God raiſed up the prophet Noah, and ſent him to exhort them to repentance. According to tradition, he continued for the ſpace of 950 years, to point out the

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[3] متوشلخ [2] لمك [1] نوح

[4] The Mahommedans ſay, their prophet will be the firſt.

true road to the ſons of Adam; at the expiration of which period finding only eighty perſons that had faith in his doctrines, and experiencing great trouble and vexation from the unbelievers, he deſpaired of effecting their reformation; and therefore prayed God to extirpate every ſoul of them from the face of the earth. God having approved thereof, a voice came unto Noah ſaying, "Plant the Sabin tree (1), and "employ thyſelf in making an ark; for I will entirely deſtroy theſe people with "water, and commit them all to the flames of hell."

It is related that Gabriel brought unto Noah a young ſapling of the Sabin tree, and inſtructed him how to plant it. After forty years growth, when that tree was arrived at perfection, Noah felled it, and when it was dry, he employed himſelf in building the ark. The ark conſiſted of three ſtories; the upper one was allotted for the birds, in the bottom ſtory were placed every kind of beaſt in pairs; and the middle apartment was the habitation of Noah and his family, being in all eighty perſons. And Noah, at the command of God, having put the body of Adam into a coffin, carried it with him into the ark.

And at that time the ſun, the moon, and the planets came into conjunction in a watery ſign, when by the command of the high God the waters continued to riſe out of the earth, and rain fell from the heavens inceſſantly for the ſpace of forty days and forty nights, till the whole earth was deluged. It is related that Noah had an idolatrous ſon named Yiam (2), (alſo called Kanaan) (3), who notwithſtanding all the warnings and commands of his father, would not conſent to go into the ark, ſaying he would take refuge in the mountains, where he ſhould be ſafe from the waters, therefore that youth and his mother, who was named Wauilah (4), not giving faith to Noah, were both drowned.

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(1) درخت ساج (2) يام (3) كنعان (4) واعله

HISTORIANS

Historians agree in describing the inundation, as having been so excessive that the waters rose to the height of forty cubits above the tops of the most lofty mountains; and they say that even then they did not reach above the knee-pan of Awj Ben Unuck (1), although he was not arrived at his full growth.

The ark having gone round the earth several times, it at last rested on the top of mount Ararat (2). The rain ceased, and the earth after six months having soaked up the water, Noah and all the living creatures came out of the ark on the second day of the month Ramzan.

The family of Noah built a city at the foot of mount Ararat, and called it Suk el Samaneen (3). And it came to pass that after a short space of time, out of those eighty persons there were left only Noah, and his three sons with their wives.

Noah lived 250 years after the flood; he was 250 years old when he received the gift of prophesy; and he preached for the space of 950 years. The days of Noah were one thousand four hundred and fifty years. And he left behind him three sons, Japhet (4), Shem (5), and Ham (6), from whom the whole human race are descended.

Since, with God's permission, I mean to give an account of Japhet in that part of my work where I shall treat of the Khans of Turkistan, in this place there will only be found a summary account of Ham and Shem.

HAM,

According to many historians, was one of those prophets to whom the written law was revealed. Noah assigned to him the nations of Africa (7). The occasion

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[1] عوج بن عنق An account will be given of him hereafter.

(2) كوه جودي (3) ثوق الثمانين (4) يافث (5) سام (6) حام (7) مغرب

of

of the colour of his ſons was, that Noah being one day aſleep, diſcovered his nakedneſs, and Ham paſſed that way without covering him; on which account his deſcendants are born with black complexions, and the gift of propheſy was taken from them.

In the Rozit ul Suffah it is written, that God beſtowed on Ham nine ſons; Hind (1), Sind (2), Zenj (3), Nuba (4), Kanaan (5), Kuſh (6), Kopt (7), Berber (8), and Hebeſh (9); and their children having increaſed to an immenſe multitude, God cauſed each tribe to ſpeak a different language; wherefore they ſeparated, and each of them applied to the cultivation of their own lands.

SHEM

Was appointed Noah's ſucceſſor by his will; and he is reckoned amongſt the number of thoſe prophets to whom the written law was revealed.

According to tradition, God beſtowed on him nine ſons, namely, Arphaxad (10), who is the father of the prophets; Kiumers (11), the Father of Kings; Aſwed (12), who according to the Tarikh Benagutty built the cities of Niniveh (13); Rabah (14), Aklah (15), and Medain (16); Turekh (17), of whom hiſtorians have recorded nothing but his name; Lawed (18), amongſt whoſe deſcendants are the Pharoahs of Egypt (19); Elam (20), who is ſaid to have founded Khuriſtan (21); Irem (22), amongſt the number of whoſe deſcendants were Shidad and the tribe of Aad (23); Ewred (24), who according to the Tarikh Gozideh had four ſons, Azerbijan (25), Arran (26), Armen (27), and Mughan (28).

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(1) هند (2) سند (3) زنج (4) نوبه (5) کنعان
(6) کوش (7) قبط (8) بربر (9) حبش (10) ارفخشد
(11) کیومرث (12) اسود (13) نینوي (14) رحبه (15) آکله
(16) مداین (17) تورخ (18) لاوُد (19) فراعنهٔ مصر (20) علیم
(21) خورستان (22) ارم (23) عاد (24) یورد (25) آذربایجان
(26) آرآن (27) ارمن (28) موغان

SHEM.

Shem lived to the age of 600 years, and his descendants became dispersed throughout the world.

THE PROPHET HEBER (1).

Houd (2), who is also called Heber, was the son of Salah, the son of Arphaxad.

God sent Heber to convert the tribe of Aad, an idolatrous race, and who exceeded in size all the rest of mankind.

Heber having for the space of 50 years exhorted them to confess the unity of the Godhead, and finding only a few who had faith in his doctrines, he despaired of effecting the reformation of the rest, and became so enraged at their insolent behaviour, that he cursed the race.

When three years had elapsed without any water having fallen from the heavens, and famine began to appear, the Aadians after taking council together, according to the custom of those times, sent the following persons to Mecca to make imploration for rain, Keel Ben Atar (3), Lokman Ben Aad (4), and Lekeem Ben Hezal (5), with many others. And when these people arrived at Mecca, they sojourned at the house of Moawiyah (6), who was related to one of them; and there spending their time in mirth and sport, they had forgotten to ask for rain. At last when from the admonition of Moawiyah they had broken up the assembly of mirth, and employed themselves in slaying beasts, and making sacrifices, they prayed for rain. At which time conformably to their prayer, there appeared three clouds in the sky, one of which was white, the other red, and the third black. And a voice cried out saying, "O Keel, make choice of one of them:" and Keel having chosen the

(1) عابر (2) هود (3) قيل بن عتر (4) لقمان بن عاد

(5) لقيم بن هزال (6) معويه

dark

dark cloud, the voice said again, "Alas! you have sent a black destroyer amongst "your tribe, of whom he will not leave one alive." And immediately the black cloud went towards the tribe of Aad. When the Aadians perceived it they rejoiced, imagining it to be rain. But Heber having discovered the nature of the case, departed from thence with his disciples, when there issued a great wind from out of the cloud. The Aadians seeing the violence of the blast, collected together their valuable effects, which, with their women and children, they sent into the valley, and the men confiding in their own strength, stood fast, laying hold of the hands of each other. The tempest first destroyed the women and the children, and then extirpated the men. When intelligence of this calamity was brought to Keel and his companions, they also expired.

But Lokman Ben Aad had secretly embraced the doctrines of Heber; and he having asked of God the age of seven vultures, his prayer met with the divine assent. Wherefore having taken seven young vultures, one after another, he nourished them, and each lived to the age of eighty years. And when the seventh vulture, who was named Lubd (1), died, the soul of Lokman also took its flight.

Heber lived fifty years after the destruction of the tribe of Aad; and when he attained to the age of 150 years, he departed for the regions of bliss. His tomb is at Hazramout (2).

SHEDID *and* SHADAD (3).

All historians have omitted to include Shedid and Shadad under any race of Kings; but it being necessary that they should be spoken of somewhere, have placed an account of them immediately after the history of Heber: therefore, in obedience to these authorities, it is proper that I should here say something upon the subject.

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(1) لبد (2) حضرموت (3) شدید وشداد

SHEDID

Shedid and Shadad were two brothers of the ſtock of Aad; and they ruled ſucceſſively over the land of Syria (1).

Heber went and held conference with Shedid, ſhewing him the paths of righteouſneſs, and admoniſhing him againſt the diſobedience of what the divine law either commanded to be done or prohibited the performance of. Although Shedid had not the happineſs to be endowed with faith, yet he endeavoured to adminiſter juſtice, never conſenting that tyranny or oppreſſion ſhould ſuperſede the right of any one.

When Shedid died, his brother Shadad ſucceeded him in the kingdom. Heber having preached the true religion to him alſo, he ſaid, "If I act conformably to your "doctrine, what will God beſtow on me in return." He told him he ſhould inhabit the garden of Paradiſe, and the manſions of eternal bliſs, and explained to him all the excellencies of thoſe regions. Shadad replied, "There is nothing in all this that is "difficult to imitate; I alſo will make a paradiſe for myſelf in this world." And reſolving to execute this purpoſe, he ſent meſſengers to all parts of his dominions, to bring every article of wealth or curioſity to the foot of his throne. Having collected together gold and ſilver, and precious ſtones, with muſk and ambergris, he planted an extenſive garden in a delightful ſpot ſituated in the territory of Syria, in which was encloſed a palace of an aſtoniſhing heighth, the walls whereof were compoſed of bricks of ſilver and bricks of gold. And although the ſecret admoniſher was continually reminding him of the frailty of human nature, it had no effect on him; but he employed his whole thoughts in bringing this ſtructure to the greateſt degree of beauty and perfection. And he ordered that his captains, who were a thouſand in number, ſhould each build an apartment for himſelf in that garden.

In ſhort, this garden, incomparable for elegance and ſymmetry, was completed in the courſe of forty years. Shadad having received intelligence thereof in the city

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(1) شام

of

of Hazermout, was repairing towards that quarter with the utmoſt expedition, when ſuddenly a deer ſtarting up, he was deſirous to hunt it, and accordingly put his horſe into full ſpeed. When his troops were fallen behind, he ſaw a horſeman of a tremendous aſpect making towards him. Shadad was ſtruck with terror; and the horſeman being come near to him ſaid, "Becauſe of this building which you have erected, you have hitherto remained ſafe from the claws of fate." Shadad trembled wtih horror at theſe words, and aſked the horſeman, "who art thou?" He anſwered, "I "am the angel of death, and come to take poſſeſſion of your ſoul." Shadad replied, "only allow me ſo much quarter, that I may caſt one look upon this paradiſical gar-"den." Uzriel told him "it is not permitted," when Shadad falling from his horſe, inſtantly expired; and his ſoldiers, upon hearing a noiſe in the air, were committed to the flames of hell, and that ſublime building diſappeared from the ſight of men.

Of the TRIBE *of* SIMUD (1), *and the Miſſion of the Prophet* SALEH (2).

The deſcendants of Simud, the ſon of Heber, the ſon of Irem, the ſon of Shem, multiplied exceedingly; and like unto the tribe of Aad, were wandering in the paths of blaſphemy and rebellion, when the Lord dignified Saleh with the prophetic miſſion, and appointed him to ſhew them the road of righteouſneſs. As it written in the Koran, "I ſent unto them Saleh, one of their brethren."

He performed the duties of his office for a long ſeaſon, yet only a few of the lower claſſes of the people believed on him. However, the idolaters were greatly terrified at the denunciation of puniſhment which he had uttered againſt them; and ſeeing no means of deliverance, they conſulted together and ſaid, "O Saleh, if thy doc-"trines are true, thou wilt conſent to this our propoſal. On the day of feſtival let "you and us go together to the wilderneſs, and there employ ourſelves in prayer, "and whichever religion ſhall clearly appear true, that ſhall the multitude embrace."

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(1) ثمود (2) صالح

Saleh

Saleh having agreed to this propofal, went to the temple with the infidels on the day which according to their cuftom was a feftival. And firft the infidels bowed down their foreheads in the duft before their idols and prayed, that whatever Saleh fhould defire might not come to pafs. Then their chief whofe name was Jendah Ben Omar [1], fpoke on the behalf of the whole tribe faying, " O Saleh, if you wifh that we " fhould acknowledge the unity of the Godhead, pray unto him, that out of that ftone " which lies before us, there may iffue a large camel, big with young, which fhe fhall " immediately bring forth, and alfo that the young camel do exactly refemble the " dam."

Saleh lifting up the hands of imploration to the throne of grace, fet forth the requifition of the tribe of Simud. And the ftone having increafed in fize, trembled and rent afunder, when a large camel came out of the cleft, and immediately brought forth a foal almoft as big as herfelf.

Jendah Ben Omar, and a number of his nobles who rightly underftood the miracle, became converts to the faith; but the multitude faid that Saleh was a magician; and fo remained in the defert of infidelity and error.

It is related that the camel immediately after having dropt her foal, began to graze. And it was determined that the water of the well which the flocks and herds ufed to drink, fhould be one day fet apart for them and another for the camel. Saleh admonifhed them not to trouble or moleft the camel, and told them as long as it continued among them, they fhould be preferved from the divine wrath. I have read in feveral refpectable authors, that after the appearance of the camel, a voice came from heaven to Saleh faying, " I have at your inftance beftowed this camel on " the tribe of Simud. Tell them to be heedful not to attempt its life, for as much

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(1) جندع بن عمر

" as their own exiſtence, and that of this animal, are linked together." And Saleh having repreſented the matter to the tribe, they all with one voice proteſted that the animal ſhould be free from harm among them. Saleh replied, that the perſon who would attempt the life of the camel, would be born in that month. The tribe accordingly agreed among themſelves to put to death every male child that ſhould be born in the courſe of the month. Ten males were born within that time, nine of whom they deſtroyed; but becauſe that Salif [1], who was the father of the tenth, would not conſent to the death of his ſon, they ſpared his life. Salif named his ſon Kedar [2], and took pains about his education: but when that ill-fated wretch arrived at the ſtate of adoleſcence, he was corrupted by the alluring promiſes of Gheberah [3] and Seduk [4], two wealthy infidels. Theſe men were poſſeſſed of numerous flocks, and finding difficulty in ſupplying them with paſturage and water, they had conceived hatred againſt the camel. Wherefore Kedar, in conjunction with Meſedeh Ben Omar [5], and ſeven other unrighteous wretches, one day when the camel was come to the well to drink, blocked up the road. Meſedeh wounded her with an arrow, after which Kedar hamſtringed her, and the reſt coming up finiſhed the buſineſs. Saleh being informed of this procedure, haſtened among the tribe. The chiefs came out to excuſe themſelves, proteſting that the whole had been done without their knowledge. Saleh ſaid, " uſe all your endeavours " to keep the young camel among you, for perhaps for the ſake of it, you may re- " main ſafe from divine vengeance." Saleh, with the tribe of Simud, went after the young camel, who was gone to the top of a lofty mountain. When the animal caſt its eyes on Saleh, it bellowed thrice, repeating, " O Saleh, alas, my mother!" and then vaniſhed from his ſight. Saleh ſaid unto the tribe of Simud, " For each of the bellow- " ings of the camel you ſhall obtain one day's reſpite; but after the expiration of " that perod the divine vengeance will overtake you." And they mocked at him ſaying, " What ſhall be the ſign of the truth of your prediction?" Saleh replied,

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(1) سالف (2) قدار (3) غبيره (4) صدوق (5) مصدع بن عمر

" Theſe

" Thefe fhall be the figns of the divine vengeance. To-morrow your countenances " fhall be yellow, the next day they will be changed unto red, and the third day " the whole of your complexions having become black, on the morrow you will be " afflicted with the torments of hell." In fuch manner as Saleh had foretold, the complexions of the tribe underwent the three feveral changes. And on the night of the fourth day Saleh, with all the true believers, privately withdrew themfelves, and went towards the land of Paleftine (1). At the dawn of day, a voice from heaven reached the ears of the finners, from the dread of which not a fingle perfon efcaped with life. As the Lord hath faid, " The divine vengeance feized them; and in " the morning they were fenfelefs."

After the deftruction of the tribe of Simud, Saleh fettled at Mecca, and fpent the remainder of his life in the worfhip of God. His inftitutions were like thofe of Noah. His age according to tradition was 280 years.

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[1] فلسطين

The

The VOYAGES *and* TRAVELS *of* M. CÆSAR FREDERICKE, *Merchant of Venice, into the* EAST INDIES, *and beyond the* INDIES.— *Translated from the Italian by* M. THOMAS HICKOCKE, *and Printed in London, in the year* 1598.

CÆSAR FREDERICKE TO THE READER.

I HAVING (gentle Reader) for the ſpace of eighteen years continually coaſted and travelled, as it were, all the Eaſt Indies, and many other countries beyond the Indies, wherein I have had both good and ill ſucceſs in my travels: and having ſeen and underſtood many things worthy the noting, and to be known to all the world, the which were never as yet written of any: I thought it good (ſeeing the Almighty had given me grace, after ſo long perils in paſſing ſuch a long voyage to return into my own country, the noble city of Venice), I ſay, I thought it good, as briefly as I could, to write and ſet forth this voyage made by me, with the marvellous things I have ſeen in my travels in the Indies. The mighty princes that govern thoſe countries, their religion and faith that they have, the rites and cuſtoms which they uſe, and live by, of the divers ſucceſs that happened unto me, and how many of theſe countries are abounding with ſpices, drugs and jewels, giving alſo profitable advertiſement to all thoſe that have a deſire to make ſuch a voyage. And becauſe that the whole world may more commodiouſly rejoice at this my travel, I have cauſed it to be printed in this order: and now I preſent it unto you (gentle and loving Readers) to whom for the varieties of things herein contained, I hope that it ſhall be with great delight received. And thus God of his goodneſs keep you.

A

A VOYAGE *to the* EAST INDIES, *and beyond the* INDIES, *&c.*

In the year of our Lord God, 1563, I Cæſar Fredericke being in Venice, and very deſirous to ſee the eaſt parts of the world, ſhipped myſelf in a ſhip called the Gradarge of Venice, with certain merchandiſe, governed by M. Jacomo Vetica, which was bound to Cyprus with his ſhip, with whom I went: and when we were arrived in Cyprus, I left that ſhip, and went in a leſſer to Tripoly in Syria, where I ſtayed a while. Afterward I took my journey to Aleppo, and there I acquainted myſelf with merchants of Armenia, and Moors, that were merchants, and conſorted to go with them to Ormus, and we departed from Aleppo, and in two days journey and a half, we came to a city called Bir.

Of the CITY *called* BIR.

Bir is a ſmall city very ſcarce of all manner of victuals, and near unto the walls of the city runneth the river of Euphrates. In this city the merchants divide themſelves into companies, according to their merchandiſe that they have, and they either buy or make a boat to carry them and their goods to Babylon down the river Euphrates, with charge of a maſter and mariners to conduct the boat in the voyage: theſe boats are in a manner flat-bottomed, yet they be very ſtrong: and for all that they are ſo ſtrong they will ſerve but for one voyage. They are made according to the ſhallowneſs of the river, becauſe that the river is in many places full of great ſtones, which greatly hinder and trouble thoſe that go down the river. Theſe boats ſerve but for one voyage down the river unto a village called Feluchia, becauſe it is impoſſible to bring them up the river back again. At Feluchia the merchants pull their boats in pieces, or elſe ſell them for a ſmall price, for that at Bir they coſt the merchants forty or fifty chequins a piece, and they ſell them at Feluchia for ſeven or eight chequins a piece, becauſe that when the merchants return from Babylon back again

again, if they have merchandise or goods that oweth cuſtom, then they make their return in forty days through the wilderneſs, paſſing that way with a great deal leſſer charges than the other way. And if they have not merchandiſe that oweth cuſtom, then they go by the way of Moſul, where it coſteth them great charges both the Carovan and company. From Bir, where the merchants embark themſelves to Feluchia, over againſt Babylon, if the river have good ſtore of water, they ſhall make their voyage in fifteen or eighteen days down the river, and if the water be low, and it hath not rained, then it is much trouble, and it will be forty or fifty days journey down, becauſe that when the barks ſtrike on the ſtones that be in the river, then they muſt unload them, which is great trouble, and then load them again when they have mended them: therefore it is not neceſſary, neither do the merchants go with one boat alone, but with two or three, that if one boat ſplit and be loſt with ſtriking on the ſhoal, they may have another ready to take in their goods until ſuch time as they have mended the broken boat, and if they draw the broken boat on land to mend her, it is hard to defend her in the night from the great multitude of Arabians that will come down there to rob you in the rivers every night, when you make faſt your boat to the bankſide, you muſt keep good watch againſt the Arabians which are thieves in number like to ants, yet when they come to rob, they will not kill, but ſteal and run away. Barquebuzes are very good weapons againſt them, for that they ſtand greatly in fear of the ſhot. And as you paſs the river Euphrates, from Bir to Feluchia, there are certain places which you muſt paſs by, where you pay cuſtom certain medines upon a bale, which cuſtom is belonging to the ſon of Aboriſe, King of the Arabians and of the Deſert, who hath certain cities and villages on the river Euphrates.

FELUCHIA *and* BABYLON,

Feluchia is a village where they that come from Bir do embark themſelves, and unload their goods, and it is diſtant from Babylon a days journey and an half by land: Babylon is no great city, but it is very populous, and of great trade of ſtrangers be-

cauſe

cause it is a great thorough-fare for Persia, Turkia, and Arabia: and very oftentimes there go out from thence caravans into divers countries; and the city is very copious of victuals, which come out of Armenia, down the river of Tygris, on certain zattares or raffes made of blown hides or skins called vitry. This river Tygris doth wash the walls of the city. These raffes are bound fast together, and then they lay boards on the aforesaid blown skins, and on the boards they load the commodities, and so come they to Babylon where they unload them, and being unloaden, they let out the wind out of the skins, and load them on camels to make another voyage. This city of Babylon is situate in the kingdom of Persia, but now governed by the Turks. On the other side of the river towards Arabia, over against the city, there is a fair-place or town, and in it a fair *(bazarro)* for merchants, with very many lodgings, where the greatest part of the merchants, strangers which come to Babylon, do lie with their merchandise. The passing over Tygris from Babylon to this borough is by a long bridge made of boats chained together with great chains: provided, that when the river waxeth great with the abundance of rain that falleth, then they open the bridge in the middle, where the one half of the bridge falleth to the walls of Babylon, and the other to the brinks of this borough, on the other side of the river: and as long as the bridge is open, they pass the river in small boats with great danger, because of the smallness of the boats and the overloading of them, that with the fierceness of the stream they be overthrown, or else the stream doth carry them away, so that by this means many people are lost and drowned: this thing by proof I have many times seen.

Of the TOWER *of* BABYLON.

The tower of Nimrod or Babel is situate on that side of Tygris that Arabia is, and in a very great plain distant from Babylon seven or eight miles: which tower is ruinated on every side, and with the falling of it there is made a great mountain: so that it hath no form at all; yet there is a great part of it standing, which is compassed and almost

almoſt covered with the aforeſaid fallings: this tower was builded and made of four ſquare bricks, which bricks were made of earth, and dried in the ſun in manner and form following: firſt they laid a lay of bricks, then a mat made of canes, ſquare as the bricks, and inſtead of lime, they daubed it with earth; theſe mats of canes are at this time ſo ſtrong, that it is a thing wonderful to behold, being of ſuch great antiquity: I have gone round about it, and have not found any place where there hath been any door or entrance: it may be in my judgement in circuit about a mile, and rather leſs than more.

This tower, in effect, is contrary to all other things which are ſeen afar off, for they ſeem but ſmall, and the more near a man cometh to them the bigger they be; but this tower afar off ſeemeth a very great thing, and the nearer you come to it the leſſer. My judgement and reaſon of this is, that becauſe the tower is ſet in a very great plain, and hath nothing more about it to make any ſhew ſaving the ruins of it which it hath made round about, and for this reſpect deſcrying it afar off, that piece of the tower which yet ſtandeth with the mountain that is made of the ſubſtance that hath fallen from it, maketh a greater ſhew than you ſhall find coming near to it.

BABYLON *and* BASORA.

From Babylon I departed for Baſora, ſhipping myſelf in one of the barks that uſe to go in the river Tygris from Babylon to Baſora, and from Baſora to Babylon: which barks are made after the manner of *fuſts* or *galliots*, with a ſperon and a covered poop: they have no pump in them becauſe of the great abundance of pitch which they have to pitch them withall: which pitch they have in abundance two days journey from Babylon. Near unto the river Euphrates, there is a city called Heit, near unto which city there is a great plain full of pitch, very marvellous to behold, and a thing almoſt incredible, that out of a hole in the earth, which continually throweth out pitch into the air with continual ſmoke, this pitch is thrown with ſuch force, that being

being hot it falleth like as it were ſprinkled over all the plain, in ſuch abundance that the plain is always full of pitch: the Moors and the Arabians of that place ſay, that that hole is the mouth of hell: and in truth, it is a thing very notable to be marked: by this pitch the whole people have great benefit to pitch their barks, which barks they call Daneck and Saffin. When the river Tygris is well repleniſhed with water, you may paſs from Babylon to Baſora in eight or nine days, and ſometimes more and ſometimes leſs: we were half ſo much more, which is 14 or 15 days, becauſe the waters were low: they may ſail day and night, and there are ſome places in this way where you pay ſo many medins on a bale: if the waters be low it is 18 days journey.

BASORA.

Basora is a city of the Arabians, which of old time was governed by thoſe Arabians called Zizarij, but now it is governed by the Great Turk, where he keepeth an army to his great charges.

The Arabians called Zizarij have the poſſeſſion of a great country, and cannot be overcome by the Turks, becauſe that the ſea hath divided their country into an iſland by channels with the ebbing and flowing of the ſea, and for that cauſe the Turks cannot bring an army againſt them, neither by ſea nor by land; and another reaſon is, the inhabitants of that Iſland are very ſtrong and warlike men. A day's journey before you come to Baſora, you ſhall have a little caſtle or fort, which is ſet on that point of the land where the rivers of Euphrates and Tygris meet together, and the caſtle is called Corna; at this point, the two rivers make a monſtrous great river that runneth into the ſea, which is called the Gulf of Perſia, which is towards the ſouth: Baſora is diſtant from the ſea fifteen miles, and it is a city of great trade of ſpices and drugs which come from Ormus. Alſo there is great ſtore of corn, rice, and dates, which the country doth yield. I ſhipped myſelf in Baſora to go for Ormus, and ſo we ſailed through the Perſian ſea ſix hundred miles, which is the diſtance from Baſora to Ormus, and we ſailed in ſmall ſhips made of boards, bound together with ſmall cords or ropes, and inſtead of caulking, they lay between every

board certain ſtraw which they have, and ſo they ſew board and board together, with the ſtraw between, where there cometh through much water, and they are very dangerous. Departing from Baſora we paſſed 200 miles with the ſea on our right hand, along the Gulf, until at length we arrived at an iſland called Carichij, from whence we failed to Ormus in ſight of the Perſian ſhore on the left ſide, and on the right ſide towards Arabia we diſcovered infinite iſlands.

O R M U S.

Ormus is an iſland in circuit five and twenty or thirty miles, and it is the barreneſt and moſt dry land in all the world, becauſe that in it there is nothing to be had, but ſalt water, and wood, all other things neceſſary for man's life are brought out of Perſia twelve miles off, and out of other iſlands near thereunto adjoining, in ſuch abundance and quantity, that the city is always repleniſhed with all manner of ſtore: there is ſtanding near unto the water ſide a very fair caſtle, in which the captain of the king of Portugal is always reſident with a good band of Portugals, and before this caſtle is a very fair proſpect: in the city dwell the married men, ſoldiers and merchants of every nation, amongſt whom there are Moors and Gentiles. In this city there is very great trade for all ſorts of ſpices, drugs, ſilk, cloth of ſilk, brocades, and divers other ſorts of merchandiſe come out of Perſia: and amongſt all other trades of merchandiſe, the trade of horſes is very great there, which they carry into the Indies. This iſland hath a Moor king of the race of Perſians, who is created and made king by the captain of the caſtle, in the name of the king of Portugal. At the creation of this king I was there, and ſaw the ceremonies that they uſe in it, which are as followeth. The old king being dead, the captain of the Portugals chuſeth another of the blood royal, and maketh this election in the caſtle with great ceremonies, and when he is elected, the captain ſweareth him to be true and faithful to the king of Portugal, as his Lord and Governor, and then he giveth the ſcepter regal. After this with great feaſting and pomp, and with great company he is brought into the royal palace in the city. This king keepeth a good train, and hath ſufficient revenues to maintain himſelf without troubling of any, becauſe the captain of the caſtle

caſtle doth maintain and defend his right, and when that the captain and he ride together, he is honoured as a king, yet he cannot ride abroad with his train without the conſent of the captain firſt had: it behoveth him to do this, and it is neceſſary, becauſe of the great trade that is in the city: their proper language is the Perſian tongue. There I ſhipped myſelf to go for Goa, a city in the Indies, in a ſhip that had fourſcore horſes in her. This is to advertiſe thoſe merchants that go from Ormus to Goa, to ſhip themſelves in thoſe ſhips that carry horſes, becauſe every ſhip that carry twenty horſes or upwards is privileged, that all the merchandiſe whatſoever they carry ſhall pay no cuſtom, whereas the ſhips that carry no horſes are bound to pay eight per cent. of all the goods they bring.

GOA, DIU, *and* CAMBAIA.

GOA is the principal city that the Portugals have in the Indies, where is reſident the Viceroy with his court and miniſters of the King of Portugal. From Ormus to Goa is nine hundred fourſcore and ten miles diſtance, in which paſſage the firſt city that you come to in the Indies is called Diu, and is ſituate in a little iſland in the kingdom of Cambaia, which is the greateſt ſtrength that the Portugals have in all the Indies, yet a ſmall city, but of great trade, becauſe there they load very many great ſhips for the ſtreights of Mecca and Ormus with merchandiſe, and theſe ſhips belong to the Moors and Chriſtians, but the Moors cannot trade, neither ſail into thoſe ſeas without the licence of the Viceroy of the King of Portugal, otherwiſe they are taken, and make good prizes. The merchandiſe that they load theſe ſhips with all cometh from Cambaietta, a port in the kingdom of Cambaia, which they bring from thence in ſmall barks, becauſe there can no great ſhips come thither, by reaſon of the ſhallowneſs of the water thereabouts, and theſe ſhoals are an hundred or fourſcore miles about in a ſtraight or gulf, which they call Macareo, which is as much to ſay, as a race of a tide, becauſe the waters there run out of that place without meaſure, ſo that there is no place like to it unleſs it be in the kingdom of Pegu, where there is another Macareo, where the waters run out with more force than theſe do. The principal city in Cambaia is called Amadauar; it is a day's journey and half from Cambaietta; it is a very great city

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and very populous, and for a city of the Gentiles it is very well made, and builded with fair houses and large streets, with a fair place in it with many ships, and in shew like to Cairo, but not so great: also Cambaietta, is situate on the sea side, and is a very fair city. The time that I was there, the city was in great calamity and scarceness, so that I have seen the men of the country that were Gentiles take their children, their sons, and their daughters, and have desired the Portugals to buy them, and I have seen them sold for eight or ten larines a piece, which may be of our money X. S. or XIII. S. IV. d. For all this, if I had not seen it, I could not have believed that there should be such a trade at Cambaietta as there is: for in the time of every new moon andmo every full on, the small barks (innumerable) come in and out, for at those times of the moon the tides and waters are higher than at other times they be. These barks be laden with all sorts of spices, with silk of China, with sandals, with elephants teeth, velvets of Vercini, great quantity of pannina, which cometh from Mecca; chickinos, which be pieces of gold worth seven shillings a piece sterling, with money and with divers sorts of other merchandise. Also these barks lade out, as it were, an infinite quantity of cloth made of bumbast of all sorts, as white stamped and painted, with great quantity of indigo, dried ginger, and conserved myrabolans dry and candied, boraso in paste, great store of sugar, great quantity of cotton, abundance of opium, assafœtida, puchio, with many other sorts of drugs; turbants made in Diu, great stones like to cornelians, granats, agates, diaspry, calcidonij, hematist, and some kind of natural diamonds. There is in the city of Cambaietta an order, but no man is bound to keep it but they that will; but all the Portugal merchants keep it, which is this: there are in this city certain brokers, who are Gentiles and of great authority, and have every one of them fifteen or twenty servants, and the merchants that use that country have their brokers, with which they be served: and they that have not been there are informed by their friends of the order, and of what broker they shall be served. Now every fifteen days (as above said) that the fleet of small ships entereth into the port, the brokers come to the water side, and these merchants as soon as they are come on land, do give the cargason of all their goods to that broker that they will have to do their business for them, with the

the marks of all the fardles and packs they have: and the merchant having taken on land all his furniture for his houfe, becaufe it is needful that the merchants that trade to the Indies carry provifion of houfehold with them, becaufe that in every place where they come they muft have a new houfe, the broker that hath received his cargafon, commandeth his fervants to carry the merchants furniture for his houfe home, and load it on fome cart, and carry it into the city, where the brokers have divers empty houfes, meet for the lodging of merchants, furnifhed only with bedftead, tables, chairs, and empty jarrs for water: then the broker faith to the merchant, "Go and "repofe yourfelf, and take your reft in the city." The broker tarrieth at the water fide with the cargafon, and caufeth all his goods to be difcharged out of the fhip, and payeth the cuftom, and caufeth it to be brought into the houfe where the merchant lieth, the merchant not knowing any thing thereof, neither cuftom, nor charges. Thefe goods being brought to this pafs into the houfe of the merchant, the broker demandeth of the merchant if he hath any defire to fell his goods or merchandife, at the prices that fuch wares are worth at that prefent time. And if he hath a defire to fell his goods prefently, then at that inftant the broker felleth them away. After this the broker faith to the merchant, you have fo much of every fort of merchandife neat and clear of every charge, and fo much ready money. And if the merchant will employ his money in other commodities, then the broker telleth him that fuch and fuch commodities will coft fo much, put aboard without any manner of charges. The merchant underftanding the effect, maketh his account; and if he think to buy or fell at the prices current, he giveth order to take his merchandife away: and if he hath commodity for 20,000 duckets, all fhall be bartered or fold away in fifteen days without any care or trouble: and when as the merchant thinketh that he cannot fell his goods at the price current, he may tarry as long as he will, but they cannot be fold by any man but by that broker that hath taken them on land and paid the cuftom; and perchance tarrying fometimes for fale of their commodity, they make good profit, and fometimes lofs: but thofe merchandife that come not ordinarily every fifteen days, in tarrying for the fale of them there is great profit. The barks that lade in Cambaietta go for Diu, to lade the fhips that go from thence for the ftreights of Mecca

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and Ormus, and ſome go to Chaul and Goa: and theſe ſhips be very well appointed, or elſe are guarded with the armada of the Portugals, for that there are many corſairs or pirates, which go courſing along that coaſt, robbing and ſpoiling: and for fear of theſe thieves there is no ſafe failing in thoſe ſeas, but with ſhips very well appointed and armed, or elſe with the fleet of the Portugals, as is aforeſaid. In fine, the kingdom of Cambaia is a place of great trade, and hath much doings and traffick with all men, although hitherto it hath been in the hands of tyrants, becauſe that at 75 years of age the true king being at the aſſault of Diu, was there ſlain; whoſe name was Sultan Badu. At that time four or five captains of the army divided the kingdom amongſt themſelves, and every one of them ſhewed in his country what tyranny he could: but twelve years ago the Great Mogol, a Moor king of Agra and Delly, forty days journey within the land of Amadauar, became the governor of all the kingdom of Cambaia without any reſiſtance, becauſe he being of great power and force, deviſing which way to enter the land with his people, there was not any man that would make him any reſiſtance; although they were tyrants and a beaſtly people, they were ſoon brought to obedience. During the time I dwelt in Cambaietta, I ſaw very marvellous things; there were an infinite number of artificers that made bracelets called manij, or bracelets of elephants teeth, of divers colours, for the women of the Gentiles, which have their arms full decked with them. And in this occupation there are ſpent every year many thouſands of crowns: the reaſon whereof is this, that when there dieth any whatſoever of their kindred, then in ſign and token of mourning and ſorrow, they break all their bracelets from their arms, and preſently they go and buy new again, becauſe that they had rather be without their meat than without their bracelets.

DAMAN, BASAN, *and* TANA.

HAVING paſſed Diu, I came to the ſecond city that the Portugals have, called Daman, ſituate in the territory of Cambaia, diſtant from Diu an hundred and twenty miles: it is no town of merchandiſe, ſave rice and corn; and hath many villages under it, where in time of peace the Portugals, take their pleaſure, but in time of war

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the enemies have their ſpoil of them; in ſuch wiſe that Portugals have little benefit by them. Next unto Daman, you ſhall have Baſan, which is a filthy place in reſpect of Daman: in this place is rice, corn, and timber to make ſhips and galleys. And a ſmall diſtance beyond Baſan is a little iſland called Tana, a place very populous with Portugals, Moors and Gentiles: theſe have nothing but rice; there are many makers of armeſin, and weavers of girdles of wool and bumbaſt, black and red, like to Moockaries.

Of the CITIES of CHAUL, and of the PALMER TREE.

BEYOND this iſland you ſhall find Chaul in the firm land; and there are two cities, one of the Portugals and the other of the Moors: that city which the Portugals have is ſituate lower than the other, and governeth the mouth of the harbour, and is very ſtrongly walled: and as it were a mile and an half diſtant from this is the city of Moors, governed by the king Zamallucco. In the time of war there cannot any great ſhip come to the city of the Moors, becauſe the Portugals with their ordnance will ſink them, for that they muſt per force paſs by the caſtles of the Portugals: both the cities are ports of the ſea, and are great cities, and have unto them great traffick and trade of merchandiſe, of all ſorts of ſpices, drugs, ſilk, cloth of ſilk, ſandals, marſine, verſine, porcelane of China, velvets and ſcarlets that come from Portugal and from Mecca, with many other ſorts of merchandiſe. There come every year from Cochin, and from Cananor ten or fifteen great ſhips laden with great nuts cured, and with ſugar made of the ſelf-ſame nuts called Giagran: the tree whereon theſe nuts do grow is called the Palmer tree: and throughout all the Indies, and eſpecially from this place to Goa, there is great abundance of them, and it is like the date tree. In the whole world there is not a tree more profitable and of more goodneſs than this tree is, neither do men reap ſo much benefit of any other tree as they do of this; there is not any part of it but ſerveth for ſome uſe, and none of it is worthy to be burnt. With the timber of this tree they make ſhips without the mixture of any other tree, and with the leaves thereof they make ſails, and with the fruits thereof,

which

which be a kind of nuts, they make wine, and of the wine they make ſugar and Placetto, which wine they gather in the ſpring of the year: out of the middle of the tree where continually there goeth or runneth out white liquor like unto water, in that time of the year they put a veſſel under every tree, and every evening and morning they take it away full, and then diſtilling it with fire, it makes a very ſtrong liquor: and then they put it unto buts, with a quantity of zibibbo, white or black, and in a ſhort time it is made a perfect wine. After this they make of the nuts great ſtore of oil: of the tree they make a great quantity of boards and quarters for buildings. Of the bark of this tree they make cables, ropes, and other furniture for ſhips, and as they ſay, theſe ropes be better than they that are made of hemp. They make of the boughs, beſteads, after the Indian faſhion, and ſcauaſches, for merchandiſe. The leaves they cut very ſmall, and weave them, and ſo make ſails of them, for all manner of ſhipping, or elſe very fine mats. And then the firſt rind of the nut they ſtamp, and make thereof perfect ockam, to caulk ſhips, great and ſmall: and of the hard bark thereof they make ſpoons and other veſſels for meat, in ſuch wiſe that there is no part thereof thrown away or caſt to the fire. When theſe nuts be green they are full of an excellent ſweet water to drink: and if a man be thirſty, with the liquor of one of the nuts he may ſatisfy himſelf: and as this nut ripeneth, the liquor thereof turneth all to kernel. There goeth out of Chaul for Mallaca, for the Indies, for Macao, for Portugal, for the coaſt of Melinde, for Ormus, as it were an infinite number and quantity of goods and merchandiſe, that come out of the kingdom of Cambaia, as cloth of bumbaſt white, painted, printed, great quantity of indigo, opium, cotton, ſilk of every ſort, great ſtore of boraſo in paſte; great ſtore of fætida, great ſtore of iron, corn, and other merchandiſe. The Moor king Zamallucco is of great power, is one that at need may command, and hath in his camp, two hundred thouſand men of war, and hath great ſtore of artillery, ſome of them made in pieces, which for their greatneſs cannot be carried to and fro: yet although they be made in pieces, they are ſo commodious that they work with them marvellous well, whoſe ſhot is of ſtone, and there hath been of that ſhot ſent unto the kings of Portugal for the rareneſs of the thing. The city where the king Zamallucco hath his being, is within

within the land of Chaul, ſeven or eight days journey, which city is called Abneger. Threeſcore and ten miles from Chaul, towards the Indies, is the port of Dabul, an haven of the king Zamallucco: from thence to Goa is an hundred and fifty miles.

GOA.

Goa is the principal city that the Portugals have in the Indies, wherein the Viceroy with his royal court is reſident, and is an iſland which may be in circuit five and twenty or thirty miles: and the city with the boroughs is reaſonable big, and for a city of the Indies it is reaſonable fair, but the iſland is far more fair: for it is as it were full of goodly gardens, repleniſhed with divers trees, and with the palmer trees as is aforeſaid. This city is of great traffick for all ſorts of merchandiſe which they trade with in all thoſe parts: and the fleet which cometh every year from Portugal, which are five or ſix great ſhips that come directly for Goa, arrive there ordinarily the ſixth or tenth of September, and there they remain forty or fifty days, and from thence they go to Cochin, where they lade for Portugal, and oftentimes they lade one ſhip at Goa and the other at Cochin, for Portugal. Cochin is diſtant from Goa three hundred miles. The city of Goa is ſituate in the kingdom of Dialcan, a king of the Moors, whoſe chief city is up in the country eight days journey, and is called Biſapoor: this king is of great power, for when I was in Goa, in the year of our Lord 1570, this king came to give aſſault to Goa, being encamped near unto it by a river ſide, with an army of two hundred thouſand men of war, and he lay at this ſiege fourteen months: in which time there was peace concluded, and as report went amongſt his people, there was great calamity and mortality which bred amonſt them in the time of winter, and alſo killed very many elephants. Then in the year of our Lord 1567, I went from Goa to Bezeneger, the chief city of the kingdom of Narſinga, eight days journey from Goa, within the land, in the company of two other merchants, which carried with them three hundred Arabian horſes to that king, becauſe the horſes of that country are of a ſmall ſtature, and they pay well for the Arabian horſes: and it is requiſite that the merchants ſell them well, for that they ſtand them in great charges to bring them out of Perſia to Ormus, and from Ormus to Goa, where the

ſhip that bringeth twenty horſes and upwards payeth no cuſtom, neither ſhip nor goods whatſoever; whereas if they bring no horſes, they pay 8 per cent. of all their goods: and at the going out of Goa the horſes pay cuſtom, two and forty pagodas for every horſe, which pagoda may be of ſterling money ſix ſhillings eight pence, they be pieces of gold of that value. So that the Arabian horſes are of great value in thoſe countries, as 300, 400, 500 ducats a horſe, and to 1000 ducats a horſe.

BEZENEGER.

The city of Bezeneger was ſacked in the year 1565, by four kings of the Moors, who were of great power and might: the names of theſe four kings were theſe following, the firſt was called Dialcan, the ſecond Zamaluc, the third Cotamaluc, and the fourth Viridy: and yet theſe four kings were not able to overcome this city and the king of Bezeneger, but by treaſon. This king of Bezeneger was a Gentile, and had, amongſt all other of his captains, two which were notable, and they were Moors: and theſe two captains had either of them in charge threeſcore and ten or fourſcore thouſand men. Theſe two captains being of one religion with the four kings which were Moors, wrought means with them to betray their own king into their hands. The king of Bezeneger eſteemed not the force of the four kings his enemies, but went out of his city to wage battle with them in the fields: and when the armies were joined, the battle laſted but a while, not the ſpace of four hours, becauſe the two traitorous captains, in the chiefeſt of the fight, with their companies turned their faces againſt their king, and made ſuch diſorder in his army, that as aſtoniſhed they ſet themſelves to flight. Thirty years was this kingdom governed by three brethren which were tyrants, the which keeping the rightful king in priſon, it was their uſe every year once to ſhew him to the people, and they at their pleaſures ruled as they liſted. Theſe brethren were three captains belonging to the father of the king they kept in priſon, which when he died, left his ſon very young, and then they took the government to themſelves. The chiefeſt of theſe three was called Ramaragio, and ſat on the royal throne, and was called the king; the ſecond was called Temiragio, and he took the government on him: the third was called Bengotre, and he was captain-

captain-general of the army. Thefe three brethren were in this battle, in the which the chiefeft and the laft were never heard of quick nor dead. Only Temiragio fled in the battle, having loft one of his eyes: when the news came to the city of the overthrow in the battle, the wives and children of thefe three tyrants, with their lawful king (kept prifoner) fled away, fpoiled as they were, and the four kings of the Moors entered the city Bezeneger with great triumph, and there they remained fix months, fearching under houfes and in all places for money and other things that were hidden, and then they departed to their own kingdoms, becaufe they were not able to maintain fuch a kingdom as that was, fo far diftant from their own country.

When the kings were departed from Bezeneger, this Temiragio returned to the city, and then began for to repopulate it, and fent word to Goa to the merchants, if they had any horfes, to bring them to him, and he would pay well for them, and for this caufe the aforefaid two merchants that I went in company withall, carried thofe horfes that they had to Bezeneger. Alfo this tyrant made an order or law, that if any merchant had any of the horfes that were taken in the aforefaid battle or war, although they were of his own mark, that he would give as much for them as they would; and befide he gave general fafe conduct to all that fhould bring them. When by thefe means he faw that there were great ftore of horfes brought thither unto him, he gave the merchants fair words, until fuch time as he faw they could bring no more. Then he licenfed the merchants to depart, without giving them any thing for their horfes, which when the poor men faw, they were defperate, and as it were mad with forrow and grief.

I rested in Bezeneger feven months, although in one month I might have difcharged all my bufinefs; for it was neceffary to reft there until the ways were clear of thieves, which at that time ranged up and down. And in the time I refted there, I faw many ftrange and beaftly deeds done by the Gentiles. Firft, when there is any nobleman or woman dead, they burn their bodies: and if a married man die, his wife muft burn herfelf alive, for the love of her hufband, and with the body of her

hufband;

husband; so that when any man dieth, his wife will take a month's leave, two or three, or as she will, to burn herself in; and that day being come wherein she ought to be burnt, that morning she goeth out of her house very early, either on horseback or an elephant, or else is bore by eight men on a small stage: in one of these orders she goeth, being apparelled like to a bride, carried round about the city, with her hair down about her shoulders, garnished with jewels and flowers, according to the estate of the party, and they go with as great joy as brides do in Venice to their nuptials: she carrieth in her left hand a looking-glass, and in her right hand an arrow, and singeth through the city as she passeth, and saith, that she go to sleep with her dear spouse and husband. She is accompanied with her kindred and friends until it be one or two of the clock in the afternoon, then they go out of the city, and going along the river's side called Nigonden, which runneth under the walls of the city, until they come unto a place where they use to make this burning of women, being widows, there is prepared in this place a great square cave, with a little pinnacle hard by it, four or five steps up: the foresaid cave is full of dried wood. The woman being come thither, accompanied with a great number of people which come to see the thing, then they make ready a great banquet, and she that shall be burnt eateth with as great joy and gladness as though it were her wedding-day; and the feast being ended, then they go to dancing and singing a certain time, according as she will. After this, the woman of her own accord commandeth them to make the fire in the square cave where the dry wood is, and when it is kindled, they come and certify her thereof, then presently she leaveth the feast, and taketh the nearest kinsman of her husband by the hand, and they both go together to the bank of the aforesaid river, where she putteth off all her jewels and all her clothes, and giveth them to her parents or kinsfolk, and covering herself with a cloth, because she will not be seen of the people being naked, she throweth herself into the river, saying, O wretches, wash away your sins. Coming out of the water, she rolleth herself into a yellow cloth of fourteen braces long: and again she taketh her husband's kinsman by the hand, and they go both together up to the pinnacle of the square cave wherein the fire is made. When she

ſhe is on the pinnacle, ſhe talketh and reaſoneth with the people, recommending unto them her children and kindred. Before the pinnacle they uſe to ſet a mat, becauſe they ſhall not ſee the fierceneſs of the fire, yet there are many that will have them plucked away, ſhewing therein an heart not fearful, and that they are not afraid of that ſight. When this ſilly woman hath reaſoned with the people a good while to her content, there is another woman, that taketh a pot with oil, and ſprinkleth it over her head, and with the ſame ſhe anointeth all her body, and afterwards throweth the pot into the furnace, and both the woman and the pot go together into the fire, and preſently the people that are round about the furnace, throw after her into the cave great pieces of wood, ſo by this means, with the fire, and with the blows that ſhe hath with the wood thrown after her, ſhe is quickly dead; and after this there groweth ſuch ſorrow, and ſuch lamentation among the people, that all their mirth is turned into howling and weeping, in ſuch wiſe, that a man could ſcarce bear the hearing of it. I have ſeen many burnt in this manner, becauſe my houſe, was near to the gate where they go out to the place of burning: and when there dieth any great man, his wife with all his ſlaves with whom he hath had carnal copulation, burn themſelves together with him. Alſo, in this kingdom I have ſeen amongſt the baſe ſort of people this uſe and order, that the man, being dead, he is carried to the place where they will make his ſepulchre, and ſetting him as it were upright, then cometh his wife before him on her knees, caſting her arms about his neck, with embracing and claſping him until ſuch time as the maſons have made a wall round about them, and when the wall is as high as their necks, there cometh a man behind the woman and ſtrangleth her: then when ſhe is dead, the workmen finiſh the wall over their heads, and ſo they lie buried both together. Beſides theſe, there are an infinite number of beaſtly qualities amongſt them, of which I have no deſire to write. I was deſirous to know the cauſe why theſe women would ſo wilfully burn themſelves againſt nature and law, and it was told me that this law was of an ancient time, to make proviſion againſt the ſlaughters which women made of their huſ-

bands.

bands. For in thoſe days before this law was made, the women, for every little diſpleaſure that their huſbands had done unto them, would preſently poiſon their huſbands, and take other men; and now by reaſon of this law, they are more faithful unto their huſbands, and count their lives as dear as their own, becauſe that after his death her own followeth preſently.

In the year of our Lord God 1567, for the ill ſucceſs that the people of Bezeneger had, in that their city was ſacked by the four kings, the king with his court went to dwell in a caſtle, eight days journey up in the land from Bezeneger, called Penegonde. Alſo, ſix days journey from Bezeneger, the place where they get diamonds: I was not there, but it was told me that it is a great place, compaſſed with a wall, and that they ſell the earth within the wall for ſo much a ſquadron, and the limits are ſet how deep or hollow they ſhall dig. Thoſe diamonds that are of a certain ſize, and bigger than that ſize, are all for the king; it is many years ago ſince they got any there, for the troubles that have been in that kingdom. The firſt cauſe of this trouble was, becauſe the ſon of this Temiragio had put to death the lawful king which he had in priſon, for which cauſe the barons and noblemen in that kingdom would not acknowledge him to be their king, and by this means there are many kings, and great diviſion in that kingdom, and the city of Bezeneger is not altogether deſtroyed, yet the houſes ſtand ſtill, but empty, and there is dwelling in them nothing, as is reported, but tygers and other wild beaſts. The circuit of this city is four and twenty miles about, and within the walls are certain mountains. The houſes ſtand walled with earth, and plain, all ſaving the three places of the three tyrant brethren, and the Pagodas which are idol houſes: theſe are made with lime and fine marble. I have ſeen many kings courts, and yet I have ſeen none in greatneſs like this of Bezeneger, I ſay, for the order of his palace, for it hath nine gates or ports. Firſt when you go into the palace where the king did lodge, there are five great ports or gates; then within theſe there are four leſſer gates, which are kept with porters. Without the firſt gate there is a little porch, where there is a captain with five and twenty ſoldiers, that keepeth

keepeth watch and watch night and day: and within that another with the like guard, where through they come to a very fair court, and at the end of that court there is another porch as the firſt, with the like guard, and within that another court. And in this wiſe are the firſt five gates guarded and kept with captains and ſoldiers: and then the leſſer gates with in are kept with a guard of porters: which gates ſtand open greateſt part of the night, becauſe the cuſtom of the Gentiles is to do their buſineſs, and make their feaſts in the night, rather than by day. The city is very ſafe from thieves, for the Portugal merchants ſleep in the ſtreets or under porches, for the great heat which is there, and yet they never had any harm in the night. At the end of two months, I determined to go for Goa, in the company of two other Portugal merchants, which were making ready to depart, with two palanquins or little litters, which are very commodious for the way, with eight falchines, which are men hired to carry palanquins, eight for a palanquin, four at a time, they carry them as we uſed to carry barrows. And I bought me two bullocks, one of them to ride on, and the other to carry my victuals and proviſions, for in that country they ride on bullocks with pannels, as we term them, girts, and bridles, and they have a good commodious pace. From Bezeneger to Goa, in ſummer, it is eight days journey, but we went in the midſt of winter, in the month of July, and were fifteen days coming to Ancola on the ſea coaſt, ſo in eight days I had loſt my two bullocks: for he that carried my victuals was weak, and could not go, and the other when I came unto a river where was a little bridge to paſs over, I put my bullock to ſwimming, and in the midſt of the river there was a little iſland, unto the which my bullock went, and finding paſture, there he remained ſtill, and in no-wiſe we could come to him, and ſo per force I was forced to leave him, and at that time there was much rain, and I was forced to go ſeven days a foot with great pains: and by great chance I met with falchines by the way, whom I hired to carry my cloaths and victuals. We had great trouble in our journey, for that every day we were taken priſoners, by reaſon of the great diſſention in that kingdom: and every morning at our departure we muſt pay reſcat four or five pagies a man. And another trouble we had as bad as this, that when we came into a new governor's country, as every day we did, although they were all tributary to the king of Be-

zeneger,

zeneger, yet every one of them ſtamped a ſeveral coin of copper, ſo that the money that we took this day would not ſerve the next: at length, by the help of God, we came ſafe to Ancola, which is a country of the queen of Gargopam, tributary to the king of Bezeneger. The merchandiſe that went every year from Goa to Bezeneger were Arabian horſes, velvets, damaſks, and ſattins, armeſin of Portugal, and pieces of chian, ſaffron, and ſcarlets: and from Bezeneger they had in Turkey for their commodities, jewels, and pagodis, which be ducats of gold: the apparel that they uſe in Bezeneger is velvet, ſattin, damaſk, ſcarlet, or white bumbaſt cloth, according to the eſtate of the perſon, with long hats on their heads, called colae, made of velvet, ſattin, damaſk, or ſcarlet, girding themſelves, inſtead of girdles, with ſome fine white bumbaſt cloth: they have breeches after the order of the Turks: they wear on their feet plain high things called of them aſpergh, and at their ears they have hanging great plenty of gold.

Returning to my voyage, when we were together in Ancola, one of my companions that had nothing to loſe, took a guide and went to Goa, whither they go in four days, the other Portugal not being diſpoſed to go, tarried in Ancola for that winter. The winter, in thoſe parts of the Indies, beginneth the fifteenth of May, and laſteth unto the end of October, and as we were in Ancola, there came another merchant of horſes in a palankeen, and two Portugal ſoldiers, which came from Zeilan, and two carriers of letters, which were Chriſtians, born in the Indies, all theſe conſerted to go to Goa together: and I determined to go with them, and cauſed a palankeen to be made for me, very poorly, of canes; and in one of them canes I hid privately all the jewels I had, and according to the order, I took eight falchines to carry me: and one day about eleven of the clock we ſet forward in our journey, and about two of the clock in the afternoon, as we paſſed a mountain which divideth the territory of Ancola and Dialcan, I being a little behind my company, was aſſaulted by eight thieves, four of them had ſwords and targets, and the other four had bows and arrows. When the falchines that carried me underſtood the noiſe of the aſſault, they let the palankeen and me fall to the ground, and run away and left me alone, with my clothes wrapped about me: preſently the thieves were on my neck and ri-

ſelling

feling me, they ftripped me ftark naked, and I feigned myfelf fick, becaufe I would not leave the palankeen, and I had made me a little bed of my clothes, the thieves fought it very narrowly and fubtily, and found two purfes that I had, well bound up together, wherein I had put my copper money which I had changed for four pagodies, in Ancola. The thieves thinking it had been fo many ducats of gold, fearched no further: then they threw all my clothes in a bufh and hied them away, and as God would have it, at their departure there fell from them an handkerchief, and when I faw it, I rofe from my palankeen, or couch, and took it up and wrapped it together within my palankeen. Then thefe my falchines were of fo good condition, that they returned to feek me; whereas I thought I fhould not have found fo much goodnefs in them, becaufe they were paid their money aforehand, as is the ufe. I had thought to have feen them no more. Before their coming I was determined to pluck the cane, wherein my jewels were hidden, out of my couch, and to have made me a walking ftaff, to carry in my hand to Goa, thinking that I fhould have gone thither on foot, but by the faithfulnefs of my falchines, I was rid of that trouble, and fo in four days they carried me to Goa, in which time I made hard fare, for the thieves left me neither money, gold, nor filver, and that which I did eat was given me of my men for God's fake: and after, at my coming to Goa, I paid them for every thing royally that I had of them. From Goa I departed for Cochin, which is a voyage of three hundred miles, and between thefe two cities are many holds of the Portugals, as Onor, Mangalor, Barzelor, and Cananor. The hold or fort that you fhall have from Goa, to Cochin, that belongeth to the Portugals, is called Onor, which is in the kingdom of the Queen of Battacela, which is tributary to the king of Bezeneger: there is no trade there, but only a charge with the captain and company he keepeth there. And paffing this place, you fhall come to another fmall caftle of the Portugals, called Mangalor, and there is very fmall trade, but only for a little rice: and from thence you go to a little fort, called Barzelor, there they have good ftore of rice, which is carried to Goa: and from thence you fhall go to a city called Cananor,

which is a harquebush shot distant from the chiefest city that the king of Cananor hath in his kingdom, being a king of the Gentiles: and he and his are very naughty and malicious people, always having delight to be in war with the Portugals; and when they are in peace, it is for their interest to let their merchandise pass. There goeth out of this kingdom of Cananor all the cardamomum, great store of pepper, ginger, honey, ships, laden with great nuts, great quantity of archa, which is a fruit of the highness of nutmegs, which fruit they eat in all those parts of India, and beyond the Indies, with the leaf of an herb which they call bettell, the which is like unto our ivy leaf, but a little less, and thinner: they eat it made in plaisters with the lime made of oystershells, and through the Indies they spend great quantity of money in this composition, and it is used daily, which thing, I would not have believed, if I had not seen it. The customers get great profit by these herbs, for that they have custom for them. When this people eat and chew this in their mouths, it maketh their spittle to be red like unto blood, and they say that it maketh a man to have a very good stomach, and a sweet breath; but sure, in my judgment, they eat it rather to fulfill their filthy lusts, and of a knavery, for this herb is moist and hot, and maketh a very strong expulsion. From Cananor you go to Cranganor, which is another small fort of the Portugals, in the land of the king of Cranganor, which is another king of the Gentiles, and a country of small importance, and of an hundred and twenty miles; full of thieves, being under the king of Calicut, a king also of the Gentiles, and a great enemy to the Portugals, which when he is always in war, he and his country is the nest and resting for stranger-thieves, and those be called Moors of Carposa, because they wear on their heads long red hats, and thieves part the spoils that they take on the sea, with the king of Calicut, for he giveth leave unto all that will go a rowing, liberally to go, in such wise, that all along that coast there is such a nnmber of thieves, that there is no sailing in those seas but with great ships and very well armed, or else they must go in company with the army of the Portugals. From Cranganor to Cochin is 15 miles.

(To be continued.)

A HYMN TO SERESWATY.

THE ARGUMENT.

THE *Hindu* Goddeſſes are uniformly repreſented as the ſubordinate *powers* of their reſpective lords: thus LACSHMY, the conſort of VISHNU the *Preſerver*, is the Goddeſs of *abundance* and *proſperity*; BHAVA'NY, the wife of MAHA'DE'V, is the genial power of *fecundity*; and SERESWATY, whoſe huſband was the *Creator* BREHMA', poſſeſſes the powers of Imagination and Invention, which may juſtly be termed *creative*. She is, therefore, adored as the patroneſs of the fine arts, eſpecially of Muſick and Rhetorick, as the inventreſs of the SANSCRIT Language, of the *Dévanágry* Letters, and of the ſciences, which writing perpetuates; ſo that her attributes correſpond with thoſe of MINERVA MUSICA, in *Greece* and *Italy*, who invented the flute, and preſided over literature. In this character ſhe is addreſſed in the following ode, and particularly as the *Goddeſs of Harmony*; ſince the *Indians* uſually paint her with a muſical inſtrument in her hand: the ſeven notes, an artful combination of which conſtitutes *Muſick* and variouſly affects the paſſions, are feigned to be her earlieſt production; and the greateſt part of the Hymn exhibits a correct delineation of the RA'GMA'LA', or *Necklace* of *Muſical Modes*, which may be conſidered as the moſt pleaſing invention of the ancient *Hindus*, and the moſt beautiful union of Painting with poetical Mythology and the genuine theory of Muſick.

THE different poſition of the *two* ſemitones in the ſcale of *ſeven* notes gives birth to ſeven *primary* modes; and, as the whole ſeries conſiſts of *twelve* ſemitones, every

one

one of which may be made a *modal* note or *tonick*, there are in nature, (though not univerſally in practice) *ſeventy-ſeven* other modes, which may be called *derivative*: all the *eighty-four* are diſtributed by the PERSIANS, under the notion of *locality*, into three claſſes conſiſting of *twelve* rooms, *twenty-four* angles, and *forty-eight* receſſes; but the HINDU arrangement is elegantly formed on the variations of the *Indian* year, and the aſſociation of ideas; a powerful auxiliary to the ordinary effect of modulation. The Modes, in this ſyſtem, are deified; and, as there are *ſix* ſeaſons in *India*, namely two Springs, Summer, Autumn, and two Winters, an original RÁG, or *God of the Mode*, is conceived to preſide over a particular ſeaſon; each principal mode is attended by *five* RÁGNYS, or *Nymphs of Harmony*; each has *eight* Sons, or *Genii* of the ſame divine Art; and each RÁG, with his family, is appropriated to a diſtinct ſeaſon, in which alone his melody can be ſung or played at preſcribed hours of the day and night: the mode of DEIPEC, or CUPID the *Inflamer*, is ſuppoſed to be loſt; and a tradition is current in *Hinduſtan*, that a muſician, who attempted to reſtore it, was conſumed by fire from heaven. The natural diſtribution of modes would have been *ſeven*, *thirty-three*, and *forty-four*, according to the number of the *minor* and *major* ſecondary tones; but this order was varied for the ſake of the charming fiction above-mentioned. NÁRED, who is deſcribed in the *third* ſtanza, was one of the firſt created beings, correſponding with the MERCÚRY of the *Italians*, inventor of the VENE, a fretted inſtrument ſupported by two large *gourds* and confeſſedly the fineſt uſed in *Aſia*.

A FULL diſcuſſion of ſo copious a ſubject would require a ſeparate diſſertation; but here it will be ſufficient to ſay, that almoſt every alluſion and every epithet in the Poem, as well as the names, are ſelected from approved treatiſes, either originally *Perſian* or tranſlated from the *Sanſcrit*, which contain as lively a diſplay of genius, as human imagination ever exhibited.

THE laſt couplet alludes to the celebrated place of pilgrimage, at the confluence of the *Gangá* and *Yamná*, which the *Sereſwaty*, another ſacred river, is ſuppoſed to join under ground.

THE

THE
HYMN.

SWEET grace of BREHMA's bed!
Thou, when thy glorious lord
Bade airy nothing breathe and bleſs his pow'r,
Satſt with illumin'd head,
And, in ſublime accord,
Sev'n ſprightly notes, to hail th' auſpicious hour,
Ledſt from their ſecret bow'r:
They drank the air; they came
With many a ſparkling glance,
And knit the mazy dance,
Like yon bright orbs, that gird the ſolar flame,
Now parted, now combin'd,
Clear as thy ſpeech and various as thy mind.

YOUNG Paſſions at the ſound
In ſhadowy forms aroſe,
O'er hearts, yet uncreated, ſure to reign;
Joy, that o'erleaps all bound,
Grief, that in ſilence grows,
Hope, that with honey blends the cup of pain,
Pale Fear, and ſtern Diſdain,
Grim Wrath's avenging band,
Love, nurs'd in dimple ſmooth,
That ev'ry pang can ſoothe;
But, when ſoft Pity her meek trembling hand

Stretch'd

Stretch'd, like a new-born girl,
Each ſigh was muſick, and each tear a pearl.

Thee her great parent owns
All-ruling Eloquence,
That, like full Ganga, pours her ſtream divine
Alarming ſtates and thrones :
To fix the flying ſenſe
Of words, thy daughters, by the varied line
(Stupendous art !) was Thine ;
Thine, with the pointed reed
To give primeval Truth
Th' unfading bloom of youth,
And paint on deathleſs leaves high Virtue's meed :
Fair Science, heav'n-born child,
And playful Fancy on thy boſom ſmil'd.

Who bids the fretted *Vene*
Start from his deep repoſe,
And wakes to melody the quiv'ring frame ?
What youth with godlike mien
O'er his bright ſhoulder throws
The verdant gourd, that ſwells with ſtruggling flame ?
Na'red, immortal name !
He, like his potent Sire,
Creative ſpreads around
The mighty world of ſound,
And calls from ſpeaking wood ethereal fire ;

While

While to th' accordant ſtrings
Of boundleſs heav'ns and heav'nly deeds he ſings.

But look! the jocund hours
A lovelier ſcene diſplay,
Young Hindol ſportive in his golden ſwing
High-canopied with flow'rs;
While *Rágny's* ever gay
Toſs the light cordage, and in cadence ſing
The ſweet return of Spring:
Here dark *Viráwer* ſtands;
There *Rámcary* divine
And fawn-eyed *Lelit* ſhine;
But ſtern *Dayſáſha* leads her warring bands,
And ſlow in ebon clouds
Petmenjary her fading beauty ſhrouds.

Ah! where has Deipec veil'd
His flame-encircled head?
Where flow his lays too ſweet for mortal ears?
O loſs how long bewail'd!
Is yellow *Cámód* fled?
And blythe *Cárnáty* vaunting o'er her peers?
Where ſtream *Caydára's* tears
Intent on ſcenes above,
A beauteous anchorite?
No more ſhall *Dayſa* bright
With gentle numbers call her tardy love?
Has *Netta*, martial maid,
Lock'd in ſad ſlumbers her ſky-temper'd blade?

Once

ONCE, when the vernal noon
Blaz'd with refiftlefs glare,
The Sun's eye fparkled, and a God was born :
He fmil'd ; but vanifh'd foon——
Then groan'd the northern air ;
The clouds, in thunder mutt'ring fullen fcorn,
Delug'd the thirfty corn.
But, earth-born artift, hold !
If e'er thy foaring lyre
To *Deipec's* notes afpire,
Thy ftrings, thy bow'r, thy breaft with rapture bold,
Red lightning fhall confume ;
Nor can thy fweeteft fong avert the doom.

SEE fky-form'd MAYGH defcend
In fertilifing rain,
Whilft in his hand a falchion gleams unfheath'd !
Soft nymphs his car attend,
And raife the golden grain,
Their treffes dank with dufky fpikenard wreath'd ;
(A fweeter gale ne'er breath'd)
Tenca with laughing eyes,
And *Gujry's* bloomy cheek,
Melár with dimple fleek,
On whofe fair front two mufky crefcents rife :
While *Dayfcár* his rich neck
And mild *Bhopály* with frefh jafmin deck.

Is that the King of Dread
With aſhy muſing face,
From whoſe moon-ſilver'd locks fam'd GANGA ſprings?
'Tis BHAIRAN, whoſe gay bed
Five bluſhing damſels grace,
And rouſe old Autumn with immortal ſtrings,
Till ev'ry foreſt rings;
Bengály lotos-crown'd,
Vairáty like the morn,
Sindvy with looks of ſcorn,
And *Bhairavy*, her brow with *Champa's* bound;
But *Medhumádha's* eyes
Speak love, and from her breaſt pomegranates riſe.

Sing loud, ye lucid ſpheres;
Ye gales, more briſkly play,
And wake with harmony the drooping meads:
The cooler ſeaſon cheers
Each bird, that panting lay,
And SIRY bland his dancing bevy leads
Hymning celeſtial deeds:
Marvá with robes like fire,
Vaſant whoſe hair perfumes
With muſk its rich-eyed plumes,
A'ſávery, whom liſt'ning aſps admire,
Dhenáſry flow'r of glades,
And *Málſry*, whom the branching *Amra* ſhades.

Malcaus apart reclines
Bedeck'd with heav'n-ſtrung pearls,
Blúe-mantled, wanton, drunk with youthful pride ;
Nor with vain love repines,
While ſoftly-ſmiling girls
Melt on his cheek or frolick by his ſide,
And wintry winds deride ;
Shambhâwty leads along
Cocabh with kerchief rent,
And *Gaûry* wine-beſprent,
Warm *Guncary*, and *Toda* ſweet in ſong,
Whom antelopes ſurround
With ſmooth tall necks, and quaff the ſtreaming ſound.

Nor deem theſe nuptial joys
With lovely fruit unbleſt :
No ; from each God an equal race proceeds,
From each eight blooming boys ;
Who, their high birth confeſs'd,
With infant lips gave breath to living reeds
In valleys, groves, and meads :
Mark how they bound and glance !
Some climb the vocal trees,
Some catch the ſighing breeze,
Some, like new ſtars, with twinkling ſandals dance ;
Some the young *Shamma* ſnare,
Some warble wild, and ſome the burden bear.

These

These are thy wond'rous arts;
Queen of the flowing speech,
Thence SERESWATY nam'd and VÁNY bright!
Oh, joy of mortal hearts,
Thy mystick wisdom teach;
Expand thy leaves, and, with ethereal light,
Spangle the veil of night.
If LEPIT please thee more,
Or BRÁHMY, awful name,
Dread BRÁHMY'S aid we claim,
And thirst, VÁCDÉVY, for thy balmy lore
Drawn from that rubied cave,
Where meek-ey'd pilgrims hail the triple wave.

The ENCHANTED FRUIT; *or, The* HINDU WIFE: *An Antediluvian Tale. Written in the Province of* BAHAR.

'O Lovely age, (*a*) by *Brahmens* fam'd
' Pure *Setye Yug* (*b*) in *Sanſcrit* nam'd!
' Delightful! Not for cups of *gold*,
' Or wives *a thouſand centuries* old;
' Or men, degenerate now and ſmall,
' Then *one and twenty Cubits* tall:
' Not that plump *cows* full udders bore,
' And bowls with *holy curd* (*c*) ran o'er;
' Not that, by Deities defended
' *Fiſh*, *Boar*, *Snake*, *Lyon*, (*d*) heav'n-deſcended,
' Learn'd *Pendits*, now grown ſticks and clods,
' Redde faſt the *Nagry of the Gods* (*e*)
' And laymen, faithful to *Narayn* (*f*)
' Believ'd in *Brahmá's* myſtick ſtrain; (*g*)
' Not that all Subjects ſpoke plain truth,
' While *Rajas* cheriſh'd eld and youth,

(*a*) A parody on the Ode in *Taſſo's Aminta*, beginning, *O bella ètá dell' oro!*

(*b*) The *Golden Age* of the *Hindus*.

(*c*) Called *Joghrat*, the food of CRISHNA in his infancy and youth.

(*d*) The four firſt *Avatars*, or *Incarnations* of the *Divine Spirit*.

(*e*) The *Sanſcrit*, or *Sengſcrit*, is written in letters ſo named.

(*f*) *Narayn* or *Narayan*, the *ſpirit* of GOD.

(*g*) The *Vayds*, or *Sacred Writings* of *Brahma*, called *Rig*, *Sam*, and *Yejar*: doubts have been raiſed concerning the authority of the *fourth*, or *At'herven*, *Vayd*.

' No—

'' No—yet delightful times! becauſe
' *Nature* then reign'd, and *Nature's Laws*;
' When females of the ſofteſt kind
' Were unaffected, unconfin'd;
' And this grand rule from none was hidden; *(h)*
' WHAT PLEASETH, HATH NO LAW FORBIDDEN."

THUS, with a lyre in *India* ſtrung,
Aminta's poet would have ſung;
And thus too, in a modeſt way,
All virtuous males will ſing or ſay:
But ſwarthy nymphs of *Hinduſtan*
Look deeper than ſhort-ſighted man,
And thus, in ſome poetick chime,
Would ſpeak with reaſon, as with rhyme:
' O lovelier age, by *Brahmens* fam'd,
' Gay *Dwápar Yug* (*i*) in *Sanſcrit* nam'd!
' Delightful! though impure with *braſs*
' In many a green ill-ſcented maſs;
' Though huſbands, but *ſev'n* cubits high,
' Muſt in a *thouſand ſummers* die;
' Though, in the lives of dwindled men,
' *Ten* parts were Sin; Religion *ten*;
' Though *cows* would rarely fill the pail,
' But made th' expected creambowl fail;
' Though lazy *Pendits* ill could read
' (No care of ours) their *Yejar Veid*:

(*h*) " Se piace, ei lice." *Taſſo*.

(*i*) The *Brazen Age*, or that in which Vice and Virtue were in *equal* proportion.

' Though

'Though *Rajas* look'd a little proud,
'And *Ranies* rather ſpoke too loud;
'Though *Gods*, diſplay'd to mortal view
'In mortal forms, were only *two*;
'(Yet Crishna, (*k*) ſweeteſt youth, was one,
'*Criſhna*, whoſe cheeks outblaz'd the ſun)
'Delightful, ne'ertheleſs! becauſe
'Not bound by vile unnatural laws,
'Which curſe this age from *Cáley* (*l*) nam'd,
'By ſome baſe woman-hater fram'd.
'Prepoſt'rous! that one biped vain
'Should drag ten houſe-wives in his train,
'And ſtuff them in a gaudy cage,
'Slaves to weak luſt or potent rage!
'Not ſuch the *Dwápar Yug!* oh then
'One buxom dame might wed five men.'

True Hiſtory, in ſolemn terms,
This Philoſophick lore confirms;
For *India* once, as now cold *Tibet*, (*m*)
A groupe unuſual might exhibit,
Of ſev'ral huſbands, free from ſtrife,
Link'd fairly to a ſingle wife!
Thus Botaniſts, with eyes acute
To ſee prolifick duſt minute,

(*k*) The *Apollo* of *India*.

(*l*) The *Earthen* Age, or that of *Caly* or *Impurity*: this verſe alludes to *Cáley*, the *Hecate* of the *Indians*.

(*m*) See the accounts publiſhed in the *Philoſophical Tranſactions* from the papers of Mr. *Bogle*.

Taught

Taught by their learned northern *Brahmen* (*n*)
To clafs by *piftil* and by *ftamen*,
Produce from nature's rich dominion
Flow'rs *Polyandrian Monogynian*,
Where embryon bloffoms, fruits, and leaves
Twenty prepare, and ONE receives.

But, left my word fhould nought avail,
Ye Fair, to no unholy tale
Attend. (*o*) *Five thoufand* years (*p*) ago,
As annals in *Benares* fhow,
When *Pándu* Chiefs with *Curus* fought, (*q*)
And each the throne imperial fought,
Five brothers of the regal line
Blaz'd high with qualities divine.
The firft a prince without his peer,
Juft, pious, lib'ral *Yudhifhteir*; (*r*)
Then *Erjun*, to the bafe a rod,
An Hero favour'd by a *God*; (*s*)

(*n*) *Linnæus.*

(*o*) The ftory is told by the *Jefuit* BOUCHET, in his Letter to HUET, Bifhop of *Avranches*.

(*p*) A round number is chofen; but the *Caly Yug*, a little before which *Crifhna* difappeared from this world, began *four thoufand, eight hundred*, and *eighty four* years ago, that is, according to our Chronologifts, *feven hundred* and *forty feven* before the flood; and by the calculation of *M. Bailly*, but *four hundred* and *fifty four* after the foundation of the *Indian* Empire.

(*q*) This war, which *Crifhna* fomented in favour of the *Pandu Prince*, *Padhifhtir*, fupplied *Vyás* with the fubject of his noble Epick Poem, *Mahábhárat*.

(*r*) This word is commonly pronounced with a ftrong accent on the laft letter, but the preceding vowel is fhort in *Sangfcrit*. The prince is called on the Coaft *Dherme Ráj*, or Chief Magiftrate.

(*s*) The *Geita*, containing Inftructions to *Erjun*, was compofed by *Crifhna*, who peculiarly diftinguifhed him.

Bheima

Bheima, like mountain-leopard ſtrong,
Unrival'd in th' embattled throng,
Bold *Nacul*, fir'd by noble ſhame
To emulate fraternal fame;
And *Sehdeo*, fluſh'd with manly grace,
Bright virtue dawning in his face:
To theſe a dame devoid of care,
Blythe *Dropady*, the debonnair,
Renown'd for beauty, and for wit,
In wedlock's pleaſing chain was knit. (*t*)
   It fortun'd, at an idle hour,
This five-mal'd ſingle-femal'd flow'r
One balmy morn of fruitful May
Through vales and meadows took its way.
A low-thatch'd manſion met their eye
In trees umbrageous boſom'd high;
Near it (no ſight, young maids, for you)
A temple roſe to *Mahadew*, (*u*)
A thorny hedge and reedy gate
Enclos'd the garden's homely ſtate;
Plain in its neatneſs: thither wend
The princeſs and their lovely friend.
Light-pinion'd gales, to charm the ſenſe,
Their odorif'rous breath diſpenſe;

(*t*) *Yudhiſhtir* and *Dropady*, called *Drobada*, by *M. Sonnerat*, are deified on the Coaſt; and their feaſt, of which that writer exhibits an engraving, is named the *Poſſeſſion of Fire*, becauſe ſhe paſſed *every year* from one of her *five* huſbands to another, after a ſolemn purification by that element. In the *Bháſhá* language, her name is written, DraptY.

(*u*) The *Indian* Jupiter.

From

From *Béla's* (*w*) pearl'd, or pointed, bloom,
And *Málty* rich, they ſteal perfume:
There honey-ſcented *Singarhár*,
And *Júhy*, like a riſing ſtar,
Strong *Chempá*, darted by *Cámdew*,
And *Mulſery* of paler hue,
Cayora, (*x*) which the *Ranies* wear
In tangles of their ſilken hair,
Round (*y*) *Bábul*-flow'rs, and *Gulachein*
Dyed like the ſhell of Beauty's Queen,
Sweet *Mindy* (*z*) preſs'd for crimſon ſtains,
And ſacred *Tulſy*, (*a*) pride of plains,
With *Séwty*, ſmall unbluſhing roſe,
Their odours mix, their tints diſcloſe,
And, as a gemm'd tiara, bright,
Paint the freſh branches with delight.

One tree above all others tower'd
With ſhrubs and ſaplings cloſe imbower'd,
For every blooming child of Spring
Paid homage to the verdant King:
Aloft a ſolitary fruit,
Full ſixty cubits from the root,

(*w*) The varieties of *Bela*, and the *three* flowers next mentioned, are beautiful ſpecies of *Jaſmin*.

(*x*) The *Indian* Spikenard.

(*y*) The *Mimoſa*, or true *Acacia*, that produces the *Arabian* Gum.

(*z*) Called *Alhhinna* by the *Arabs*.

(*a*) Of the kind called *Ocymum*.

 Kiſs'd

Kiſs'd by the breeze, luxuriant hung,
Soft chryſolite with em'ralds ſtrung.
'Try we, (ſaid *Erjun* indiſcreet),
'If yon proud fruit be ſharp or ſweet;
'My ſhaft its parent ſtalk ſhall wound:
'Receive it, ere it reach the ground.'

Swift as his word, an arrow flew:
The dropping prize beſprent with dew
The brothers, in contention gay,
Catch, and on gather'd herbage lay.

That inſtant ſcarlet lightnings flaſh,
And *Jemna*'s waves her borders laſh,
Criſhna from *Swerga's* (*b*) height deſcends,
Obſervant of his mortal friends:
Not ſuch, as in his earlieſt years,
Among his wanton cowherd peers,
In *Gocul* or *Brindáben's* (*c*) glades,
He ſported with the dairy-maids;
Or, having pip'd and danc'd enough,
Clos'd the briſk night with *blindman's buff;* (*d*)
(Liſt, antiquaries, and record
This paſtime of the *Gopia's* Lord) (*e*)

(*b*) The heaven of *Indra*, or the Empyreum.

(*c*) In the diſtrict of *Mat'hura*, not far from *Agra*.

(*d*) This is told in the *Bhagawat*.

(*e*) Gopy Nat'h, a title of *Criſhna*, correſponding with *Nymphagetes*, an epithet of *Neptune*.

But

But radiant with etherial fire:
Nared alone could bards inſpire
In lofty *Slokes* (*f*) his mien to trace,
And unimaginable grace.
With human voice, in human form,
He mildly ſpake, and huſh'd the ſtorm:
'O mortals ever prone to ill!
'Too raſhly *Erjun* prov'd his ſkill.
'Yon fruit a pious *Muny* (*g*) owns,
'Aſſiſtant of our heav'nly thrones.
'The golden pulp, each month renew'd,
'Supplies him with ambroſial food.
'Should he the daring archer curſe,
'Not *Mentra* (*h*) deep, nor magick verſe,
'Your gorgeous palaces could ſave
'From flames, your embers, from the wave." (*i*)

The princes, whom th' immod'rate blaze
Forbids their ſightleſs eyes to raiſe,
With doubled hands his aid implore,
And vow ſubmiſſion to his lore.
'One remedy, and ſimply one,
'Or take, ſaid he, or be undone:

(*f*) Tetraſticks without rhyme.

(*g*) An inſpired Writer: *twenty* are ſo called.

(*h*) Incantation.

(*i*) This will receive illuſtration from a paſſage in the *Ramayen*: 'Even he, who cannot 'be ſlain by the ponderous arms of *Indra*, nor by thoſe of *Caly*, nor by the terrible *Checra*, '(or *Diſcus*) of *Viſhnu*, ſhall be deſtroyed, if a *Brahmen* execrate him, *as if he were conſumed* '*by fire*.'

'Let

‘ Let each his crimes or faults confeſs,
‘ The greateſt name, omit the leſs;
‘ Your actions, words, e'en thoughts reveal;
‘ No part muſt *Draupady* conceal:
‘ So ſhall the fruit, as each applies
‘ The faithful charm, *ten cubits* riſe;
‘ Till, if the dame be frank and true,
‘ It join the branch, where late it grew.’
He ſmil'd, and ſhed a tranſient gleam;
Then vaniſh'd, like a morning-dream.

Now, long entranc'd each waking brother
Star'd with amazement on another,
Their conſort's cheek forgot its glow,
And pearly tears began to flow;
When *Yudiſhteir*, high-gifted man,
His plain confeſſion thus began.

‘ Inconstant fortune's wreathed ſmiles,
‘ *Duryódhen's* rage *Duryódhen's* wiles,
‘ Fires rais'd for this devoted head,
‘ E'en poiſon for my brethren ſpread,
‘ My wand'rings through wild ſcenes of woe,
‘ And perſecuted life, you know.
‘ Rude waſſailers defil'd my halls,
‘ And riot ſhook my palace-walls,
‘ My treaſures waſted. This and more
‘ With reſignation calm I bore;
‘ But, when the late-deſcending god
‘ Gave all I wiſh'd with ſoothing nod,

‘ When,

'When, by his counſel and his aid,
'Our banners danc'd, our clarions bray'd,
'(Be this my greateſt crime confeſs'd)
'*Revenge* ſate ruler in my breaſt:
'I panted for the tug of arms,
'For ſkirmiſh hot, for fierce alarms;
'Then had my ſhaft *Duryódhen* rent,
'This heart had glow'd with ſweet content.'

He ceas'd: the living gold upſprung,
And from the bank *ten* cubits hung.

Embolden'd by this fair ſucceſs,
Next *Erjun* haſten'd to confeſs:
'When I with *Aſwatthama* fought,
'My nooſe the fell aſſaſſin caught;
'My ſpear transfix'd him to the ground:
'His giant limbs firm cordage bound:
'His holy thread extorted awe
'Spar'd by religion and by law;
'But, when his murd'rous hands I view'd
'In blameleſs kindred gore imbued,
'Fury my boiling boſom ſway'd,
'And *Rage* unſheath'd my willing blade:
'Then, had not *Criſhna's* aim divine,
'With gentle touch ſuſpended mine,
'This hand a *Brahmen* had deſtroy'd,
'And vultures with his blood been cloy'd."

The fruit, forgiving *Erjun's* dart,
Ten cubits rose with eager start.

Flush'd with some tints of honest shame,
Bheima to his confession came:
' 'Twas at a feast for battles won
' From *Dhriteráshtra's* guileful son,
' High on the board in vases pil'd
' All vegetable nature smil'd:
' Proud *Anaras* (*k*) his beauties told,
' His verdant crown and studs of gold,
' To *Dallim* (*l*), whose soft rubies laugh'd
' Bursting with juice, that gods have quaff'd:
' Ripe *Kellas* (*m*) here in heaps were seen,
' *Kellas*, the golden and the green,
' With *Ambas* (*n*) priz'd on distant coasts,
' Whose birth the fertile *Ganga* boasts:
' (Some gleam like silver, some outshine
' Wrought ingots from *Besoara's* mine)
' *Corindas* there, too sharp alone,
' With honey mix'd, impurpled shone;
' *Talsans* (*o*) his liquid crystal spread
' Pluck'd from high *Tara's* tufted head;
' Round *Jamas*, (*p*) delicate as fair,
' Like rose-water perfum'd the air;
' Bright salvers high-rais'd *Comlas* (*q*) held
' Like topazes, which *Amit* (*r*) swell'd;

(*k*) Ananas. (*l*) Pomegranate. (*m*) Plantains.
(*n*) Mangos. (*o*) Palmyra-fruit.
(*p*) Rose-apples. (*q*) Oranges. (*r*) The Hindu Nectar.

' While

‘ While ſome delicious *Attas (s)* bore,
‘ And *Catels (t)* warm, a ſugar'd ſtore;
‘ Others with *Bela's* grains were heap'd,
‘ And mild *Papayas* honey-ſteep'd;
‘ Or ſweet *Ajéirs (u)* the red and pale,
‘ Sweet to the taſte and in the gale.
‘ Here mark'd we pureſt baſons fraught
‘ With ſacred cream and fam'd *Joghrát*;
‘ Nor ſaw we not rich bowls contain
‘ The *Chawla's (w)* light nutritious grain,
‘ Some virgin-like in native pride,
‘ And ſome with ſtrong *Haldea (x)* dyed,
‘ Some taſteful to dull palates made
‘ If *Merich (y)* lend his fervent aid,
‘ Or *Langa (z)* ſhap'd like od'rous nails,
‘ Whoſe ſcent o'er groves of ſpice prevails,
‘ Or *Adda*, (*a*) breathing gentle heat,
‘ Or *Joutery (b)* both warm and ſweet.
‘ *Supiary (c)* next, (in *Pána (d)* chew'd,
‘ And *Catha*, (*e*) with ſtrong pow'rs endued,
‘ Mix'd with *Elachy's (f)* glowing ſeeds,
‘ Which ſome remoter climate breeds)
‘ Near *Jeifel (g)* ſate, like *Jeifel* fram'd
‘ Though not for equal fragrance nam'd;

(*s*) Cuſtard-apples. (*t*) Jaik-fruit. (*u*) Guayavas.
(*w*) Rice. (*x*) Turmerick. (*y*) Indian Pepper. (*z*) Cloves.
(*a*) Ginger. (*b*) Mace. (*c*) Areca-nut. (*d*) Betel-leaf.
(*e*) What we call Japan-earth. (*f*) Cardamums. (*g*) Nutmeg.

‘ Laſt,

'Laſt, *Náryal* (*h*), whom all ranks eſteem:
'Pour'd in full cups his dulcet ſtream:
'Long I ſurvey'd the doubtful board
'With each high delicacy ſtor'd;

'Then freely gratified my ſoul,
'From many a diſh, and many a bowl,
'Till health was laviſh'd, as my time:
'*Intemp'rance* was my fatal crime.'

Uprose the fruit; and now *mid-way*
Suſpended ſhone like blazing day.

Nacal then ſpoke: (a bluſh o'erſpread
His cheeks, and conſcious droop'd his head)
'Before *Duryódhen*, ruthleſs king,
'Taught his fierce darts in air to ſing,
'With bright-arm'd ranks, by *Criſhna* ſent,
'Elate from *Indrapreſt* (*i*) I went
'Through *Eaſtern* realms; and vanquiſh'd all
'From rough *Almóra* to *Nipál*,
'Where ev'ry manſion, new or old,
'Flam'd with Barbarick gems and gold:
'Here ſhone with pride the regal ſtores
'On iv'ry roofs, and cedrine floors;
'There diadems of price unknown
'Blaz'd with each all-attracting ſtone;

(*h*) Coconut. (*i*) Dehly.

'Firm

‘ Firm diamonds, like fix'd honour true,
‘ Some pink, and ſome of yellow hue,
‘ Some black, yet not the leſs eſteem'd;
‘ The reſt like tranquil *Jemna* gleam'd,
‘ When in her bed the *Gopia* lave
‘ Betray'd by the pellucid wave.
‘ Like raging fire the ruby glow'd,
‘ Or ſoft, but radiant, water ſhow'd;
‘ Pure amethyſts, in richeſt ore
‘ Oft found, a purple veſture wore;
‘ Sapphirs, like yon etherial plain;
‘ Em'ralds, like *Peipal* (*k*) freſh with rain;
‘ Gay topazes, tranſlucent gold;
‘ Pale chryſolites of ſofter mould;
‘ Fam'd beryls, like the ſurge marine,
‘ Light-azure mix'd with modeſt green;
‘ Refracted ev'ry varying dye
‘ Bright as yon bow, that girds the ſky.
‘ Here opals, which all hues unite,
‘ Diſplay'd their many-tinctur'd light,
‘ With turcoiſes divinely blue,
‘ (Though doubts ariſe, where firſt they grew,
‘ Whether chaſte elephantine bone
‘ By min'rals ting'd, or native ſtone)
‘ And pearls unblemiſh'd, ſuch as deck
‘ *Bhavány's* (*l*) wriſt or *Lecſhmy's* (*m*) neck.

(*k*) A ſacred tree like an *Aſpin*.

(*l*) The *Indian* VENUS. (*m*) The *Indian* CERES.

'Each castle ras'd, each city storm'd,
'Vast loads of pillag'd wealth I form'd,
'Not for my coffers; though they bore,
'As you decreed, my lot and more.
'Too pleas'd the brilliant heap I stor'd,
'Too charming seem'd the guarded hoard:
'An odious vice this heart assail'd;
'Base *Av'rice* for a time prevail'd.'

Th' enchanted orb *ten* cubits flew,
Strait as the shaft, which *Erjun* drew.

Sehdio, with youthful ardour bold,
Thus penitent, his failings told:
'From clouds, by folly rais'd, these eyes
'Experience clear'd and made me wise;
'For, when the crash of battle roar'd,
'When death rain'd blood from spear and sword,
'When, in the tempest of alarms,
'Horse roll'd on horse, arms clash'd with arms,
'Such acts I saw by others done,
'Such perils brav'd, such trophies won,
'That while my patriot bosom glow'd,
'Though some faint skill, some strength I show'd,
'And, no dull gazer on the field,
'This hero slew, that forc'd to yield,
'Yet, meek humility, to thee,
'When *Erjun* fought, low sank my knee:
'But, ere the din of war began,
'When black'ning cheeks just mark'd the man,

'Myself

'Myſelf invincible I deem'd,
'And great, without a rival, ſeem'd.
'Whene'er I ſought the ſportful plain,
'No youth of all the martial train
'With arm ſo ſtrong or eye ſo true
'The *Checra* (*n*) pointed circle threw;
'None, when the poliſh'd cane we bent,
'So far the light-wing'd arrow ſent;
'None from the broad elaſtick reed,
'Like me, grave *Agnyaſtra* (*o*) ſpeed,
'Or ſpread its flames with nicer art
'In many an unextinguiſh'd dart;
'Or, when in imitated fight
'We ſported till departing light,
'None ſaw me to the ring advance
'With falchion keen or quiv'ring lance,
'Whoſe force my rooted ſeat could ſhake,
'Or on my ſteed impreſſion make:
'No charioteer, no racer fleet
'O'ertook my wheels or rapid feet.
'Next, when the woody heights we ſought,
'With madd'ning elephants I fought;
'In vain their high-priz'd tuſks they gnaſh'd;
'Their trunked heads my *Geda* (*p*) maſh'd.

(*n*) A radiated metalline ring, uſed as a miſſile weapon.

(*o*) Fire-arms, or rockets, early known in *India*.

(*p*) A mace, or club.

'No

‘ No buffalo, with phrenſy ſtrong,
‘ Could bear my clatt'ring thunder long:
‘ No pard or tiger, from the wood
‘ Reluctant brought, this arm withſtood.
‘ *Pride* in my heart his manſion fix'd,
‘ And with pure drops black poiſon mix'd.’

Swift roſe the fruit, exalted now
Ten cubits from his natal bough.

Fair *Dropady*, with ſoft delay,
Then ſpake: ‘ Heav'n's mandate I obey;
‘ Though nought, eſſential to be known,
‘ Has heav'n to learn, or I to own.
‘ When ſcarce a damſel, ſcarce a child,
‘ In early bloom your handmaid ſmil'd,
‘ *Love of the World* her fancy mov'd,
‘ Vain pageantry her heart approv'd:
‘ Her form, ſhe thought, and lovely mien,
‘ All muſt admire, when all had ſeen:
‘ A thirſt of pleaſure and of praiſe
‘ (With ſhame I ſpeak) engroſs'd my days;
‘ Nor were my night-thoughts, I confeſs,
‘ Free from ſolicitude for dreſs;
‘ How beſt to bind my flowing hair
‘ With art, yet with an artleſs air,
‘ (My hair, like muſk in ſcent and hue;
‘ Oh! blacker far and ſweeter too)
‘ In what nice braid or gloſſy curl
‘ To fix a diamond or a pearl,

‘ And

' And where to ſmooth the love-ſpread toils
' With nard or jaſmin's fragrant oils;
' How to adjuſt the golden *Teic*, (*q*)
' And moſt adorn my forehead ſleek;
' What *Condals* (*r*) ſhould emblaze my ears,
' Like *Seita's* waves (*s*) or *Seita's* tears; (*t*)
' How elegantly to diſpoſe
' Bright circlets for my well form'd noſe;
' With ſtrings of rubies how to deck,
' Or em'rald rows, my ſtately neck,
' While ſome that ebon tow'r embrac'd,
' Some pendent ſought my ſlender waiſt;
' How next my purfled veil to chuſe
' From ſilken ſtores of varied hues;
' Which would attract the roving view,
' Pink, violet, purple, orange, blue;
' The lovelieſt mantle to ſelect,
' Or unembelliſh'd or bedeck'd;
' And how my twiſted ſcarf to place
' With moſt inimitable grace;
' (Too thin its warp, too fine its woof,
' For eyes of males not beauty, proof)
' What ſkirts the mantle beſt would ſuit,
' Ornate with ſtars or tiſſued fruit,

(*q*) Properly *Teica*, an ornament of gold, placed above the noſe.

(*r*) Pendents. (*s*) SEITA' CUND, or the *Pool* of *Seitá*, the wife of RAM, is the name given to the wonderful ſpring at *Mongier*, with boiling water of exquiſite clearneſs and purity.

(*t*) Her tears when ſhe was made captive by the giant *Ráwan*.

' The

‘ The flow'r-embroider'd or the plain
‘ With filver or with golden vein;
‘ The *Chury* (*u*) bright, which gayly fhows
‘ Fair objects, aptly to compofe;
‘ How each fmooth arm and each foft wrift
‘ By richeft *Cofcos* (*w*) might be kifs'd;
‘ While fome, my taper ankles round,
‘ With funny radiance ting'd the ground.
‘ O wafte of many a precious hour!
‘ O *Vanity*, how vaft thy pow'r!’

Cubits twice four th' ambrofia flew,
Still from its branch disjoin'd by *two*.

Each hufband now, with wild furprize,
His compeers and his confort eyes;
When *Yudifhteir*: ‘ Thy female breaft
‘ Some faults, perfidious, hath fupprefs'd.
‘ Oh! give the clofe-lock'd fecret room,
‘ Unfold its bud, expand its bloom;
‘ Left, finking with our crumbled halls,
‘ We fee red flames devour their walls.’
Abafh'd, yet with a decent pride,
Firm *Dropady* the fact denied;
Till, through an arched alley green,
The limit of that facred fcene,

(*v*) A fmall mirror worn in a ring.

(*w*) Bracelets.

She

She ſaw the dreaded *Muny* go
With ſteps majeſtically ſlow;
Then ſaid: (a ſtifled ſigh ſhe ſtole,
And ſhow'd the conflict of her ſoul
By broken ſpeech and flutt'ring heart)
'One trifle more I muſt impart:
'A *Brahmen* learn'd, of pure intent
'And look demure, one morn you ſent,
'With me, from *Sanſcrit* old, to read
'Each high *Purán*, (*x*) each holy *Veid*.
'His thread, which *Brehmá's* lineage ſhow'd,
'O'er his left ſhoulder graceful flow'd;
'Of *Criſhna* and his nymphs he redde,
'How with nine maids the dance he led;
'How they ador'd, and he repaid
'Their homage in the ſylvan ſhade.
'While this gay tale my ſpirits cheer'd,
'So keen the *Pendit's* eyes appear'd,
'So ſweet his voice—a blameleſs fire
'This boſom could not but inſpire.
'Bright as a God he ſeem'd to ſtand:
'The rev'rend volume left his hand,
'When mine he preſs'd'—With deep deſpair
Brothers on brothers wildly ſtare;
From *Erjun* flew a wrathful glance;
Tow'rd them they ſaw their dread advance;

(*x*) A mythological and hiſtorical poem.

Then,

Then, trembling, breathlefs, pale with fear,
'Hear, faid the matron, calmly hear!
'By *Tulfy's* leaf the truth I fpeak—
'The *Brahmen* ONLY KISS'D MY CHEEK.'

STRAIT its full height the wonder rofe,
Glad with its native branch to clofe.

NOW to the walk approach'd the Sage
Exulting in his verdant age:
His hands, that touch'd his front, exprefs'd
Due rev'rence to each princely gueft,
Whom to his rural board he led
In fimple delicacy fpread,
With curds their palates to regale.
And cream-cups from the *Gopia's* pail.

COULD you, ye Fair, like this black wife,
Reftore us to primeval life,
And bid that apple, pluck'd for *Eve*
By him, who might all wives deceive,
Hang from its parent bough once more
Divine and perfect, as before,
Would you confefs your little faults?
(Great ones were never in your thoughts)
Would you the fecret wifh unfold,
Or in your heart's full cafket hold?

Would you difclofe your inmoft mind,
And fpeak plain truth to blefs mankind?

‘ What!’ faid the Guardian of our realm,
With waving creft and fiery helm,
‘ What! are the fair, whofe heav'nly fmiles
‘ Rain glory through my cherifh'd ifles,
‘ Are they lefs virtuous or lefs true
‘ Than *Indian* dames of footy hue?
‘ No, by thefe arms. The cold furmife
‘ And doubt injurious vainly rife.
‘ Yet dares a bard, who better knows,
‘ This point diftruftfully propofe;
‘ Vain fabler now! though oft before
‘ His harp has cheer'd my founding fhore.’

With brow auftere the martial maid
Spoke, and majeftick trod the glade:
To that fell cave her courfe fhe held,
Where *Scandal*, bane of mortals, dwell'd.
Outftretch'd on filth the peft fhe found,
Black fetid venom ftreaming round:
A gloomy light juft ferv'd to fhow
The darknefs of the den below.
Britannia with refiftlefs might
Soon dragg'd him from his darling night:
The fnakes, that o'er his body curl'd,
And flung his poifon through the world,

Confounded with the flaſh of day,
Hiſs'd horribly a helliſh lay.
His eyes with flames and blood ſuffus'd,
Long to th' ethereal beam unus'd,
Fierce in their gory ſockets roll'd;
And deſperation made him bold:
Pleas'd with the thought of human woes,
On ſcaly dragon feet he roſe.
Thus, when *Aſúrs* with impious rage,
Durſt horrid war with *Dévta's* wage,
And darted many a burning maſs
E'en on the brow of gemm'd *Cailás*,
High o'er the reſt, on ſerpents rear'd,
The griſly king of *Deits* appear'd.

The nymph beheld the fiend advance,
And couch'd her far-extending lance:
Dire drops he threw; th' infernal tide
Her helm and ſilver hauberk dyed:
Her moonlike ſhield before her hung;
The monſter ſtruck, the monſter ſtung:
Her ſpear with many a griding wound
Faſt nail'd him to the groaning ground.
The wretch, from juſter vengeance free
Immortal born by heav'n's decree,
With chains of adamant ſecur'd,
Deep in cold gloom ſhe left immur'd.

Now reign at will, victorious Fair,
In *Britiſh*, or in *Indian*, air!

Still

Still with each envying flow'r adorn
Your treſſes radiant as the morn;
Still with each *Aſiatick* dye
Rich tints for your gay robes ſupply;
Still through the dance's laby'rinth float,
And ſwell the ſweetly-length'en'd note;
Still, on proud ſteeds or glitt'ring cars,
Riſe on the courſe like beamy ſtars;
And, when charm'd circles round you cloſe
Of rhyming bards and ſmiling beaux,
Whilſt all with eager looks contend
Their wit or worth to recommend,
Still let your mild, yet piercing, eyes
Impartially adjudge the prize.

شرح

شرح احوال مرهته در زمان سابق و حال بر سبیل اجمال

تصنیف منشي حسام الدین

اول کسي که بر سر قوم مرهته نامور و مشهور کردیده سیوا ولد سنبها که از اولاد راجه راناي اودي پوري بود چون با پادشاه عالمکیر جنک کرد پادشاه اورا بجد و جهد بسیار اسیر و دستکیر نموده در دهلي برده بقید شدید نکاهداشت بعد مدت چند بوسیله بیکم پادشاه که از دختران راجه رانا بود از قید شدید تخفیف یافته بهمراهي فقیران سناسي بلباس سناسیان در آمده بپامردي آنها از دهلي کریخته در صوبه بنکالا رسید چون حکم پادشاهي در هر ملک براي کرفتن او رفته بود شخصي نظر باز بدائره فقیران در آمده دریافت که سیوا درین حلقه هست نظر باز باواز بلند کفت که من معلوم کردم که سیوا درمیان شماست تا که بناظم بنکالا خبر شود در شب از انجا کریخته در دکهن آمده معرفت وکلاي خود که بحضور تاناشاه بودند خبر خود را کفته فرستاد تاناشاه اورا در روز بحضور خود طلبیده استمالت بسیار کرد و نوازشها فرمود وچون در شب باز اورا طلب نمود سیوا جواب کفته فرستاد که در تمامي هندوستان سه کس چوتیا یعني احمق را دیدم یکي پادشاه اورنک زیب که به چندین جد و جهد مرا در قید کرده نتوانست نکاهداشت و دیکر نظر باز بنکالا که چون مرا شناخت نتوانست کرفت سیوم شما که بروز

نزد

A SHORT ACCOUNT *of the* MARRATTA STATE.

Written in Perſian, by a MUNSHY *that accompanied Colonel* UPTON *on his Embaſſy to* POONAH.—*Tranſlated by* WILLIAM CHAMBERS, *Eſq.*

THE firſt perſon that appears to have ſignalized himſelf at the head of this ſtate was Sevâ, or Sevajee, the ſon of Sambhâ, who was a deſcendant of the Rajah Ranâce of Oodeipoor. He maintained a long war with Aurengzebe, who having, with great difficulty, overcome him, and ſeized his perſon, carried him with him to Dehly, and there had him cloſely confined; but Sevajee, by procuring the interceſſion of one of the Begums, who was of the Oodeipoor family, found means, after ſome time, to have the ſeverity of his confinement relaxed, and then having watched his opportunity, made his eſcape in the dreſs of a Sanaſſee fakeer, and travelled undetected in a large company of that profeſſion into the province of Bengal. His eſcape being known, orders were iſſued throughout all parts of the kingdom to apprehend him; and a nazerbauz, or emiſſary, having introduced himſelf into this body of fakeers with that view, actually diſcovered Sevajee among them; but inſtead of keeping his own counſel, called out, with an air of triumph, "I am ſure Sevajee is amongſt you." E'er the Nâzim of Bengal, however, could be apprized of the diſcovery, and iſſue the warrants for his arreſt, Sevâ took care to move off in the night, and reached the territories of the Decan in ſafety. There by his vackeels, whom he ſtill contrived to maintain at the court of Tânah Shah, he made himſelf known to that prince, was ſent for by him immediately, and loaded with civilities and compliments: this was in the day-time, and Sevajee retired to his lodging. But at night when Tânah Shah ſent for him again, Sevajee returned him for anſwer, "That in all Hindoſtân he had ſeen three ſpecial blockheads; "1ſt, Aurengzebe, that with ſo much labour and pains had ſecured his perſon, and "could not keep him when he had him; 2dly, The emiſſary in Bengal who diſ-"covered him, and yet failed in apprehending him; and, 3dly, The Shah him-"ſelf,

نزد شما بپاي خود رفتم قيد نكرديد الحال مرغ قفس پريده باز بدام نيايد من همچنين احمق نيستم
كه بدام فريب شما در آيم همون وقت از حيدرآباد كريخته در ستارا رسيده افواج متفرقه را جمع
كرده باز بجنك مستعد شد وهمان فتنه و فساد برپا كرد كويند كه وقتيكه از حيدرآباد كريخت غير از
يك انكشتري مقدار دو نيم روپيه خرج نداشت همان انكشتري را فروخته زاد راه كرده در ستارا
رسيده راجه شد چون بار ديكر عالمكير در دكهن تاخت باز به تردد وتدبير بسيار سيوا را دستكير
نمود در انوقت عالمكير پير و ضعيف شده بود بيكم پادشاه بجد و جهد بسيار عفو تقصيرات
او نموده چوتهه ملك دكهن وهر صوبه كه بران مسلط شود فرمان نوشته داد كويند فرمان عالمكير
براي چوتهه بدست ايشان است مرهته دست آويز معتبر دارند وچوتهه مرهته رافي صد ده روپيه
در سند پادشاهي مرقوم است

چون راجه سيوا وفات يافت راجه ساهو پسرش براج بنشست وبسيار ملك
بتصرف آورد واز خرابي سلطنت هندوستان در عمل پادشاه محمدشاه چوتهه ازبعضي صوبجات
كرفت چنانچه حقيقت زور وشوكت راجه ساهو مشهور و معروف است چون راجه
ساهو در وقت پيري تمامي سرداران خود را بحضور خود طلبيده هريك را فردا فردا پيش
خود طلبيده زور وشوكت هركس را دريافت نمود ليكن از فرزندان وبرادران خود و غيره
كسي را لايق وليعهد خود ندانست مكر باجي را و برهمن كوكني بسيار لايق وسردار عمده بود

پرسيد

"self, into whose presence, Sevâ observed, his own feet had carried him that "morning, and yet he had not the sense to secure him; and now" continued he, "think not that a bird that has flown out of the cage will be so easily caught again, "or that I too am a fool to fall into the snare you have laid for me." He fled from Heiderabad the same moment, and made his way good to Sattârah, where he collected his scattered forces, prepared himself for war, and set on foot the same disturbances in the empire *that had cost Aurengzebe so much to suppress before.* It is said that when he left Heiderabad, he had nothing of value about him but a ring, worth about two rupees and a half; and that having sold it, he continued to live upon the amount till he reached Sattarah, where he entered on the possession of a kingdom. Aurengzebe was now obliged to march into the Decan a second time; and after long wars and much stratagem, he at length got Seva into his power again: but Aurengzebe was then become old and infirm, and the Begum, who was the patroness of Sevajee, interceded for him with such success, that she not only procured him pardon for all his past offences, but got him reinstated in his kingdom, with a firmaun to collect the chouth on the Decan, and other provinces over which he should prevail. This firmaun of Aurengzebe the Marrattas say they are still possessed of, and that the chouth allowed them in it is at the rate of 10 per cent. on the revenue.

When Rajah Sevâ died, his son, Rajah Sahoo, succeeded him in his kingdom, and enlarged it by considerable conquests. The declining state of the empire during the reign of Mohammed Shah, gave him an opportunity of levying the chouth on several provinces; and the extraordinary aggrandizement of his power has rendered his name famous to this day. When he grew old, he summoned before him all his principal chiefs and generals, in order to ascertain their abilities and prowess; for among his own relations he saw none that he thought worthy to succeed him in the full exercise of that power which he possessed. Amidst all those, therefore, that came before him on this occasion, the person that appeared most eminent in worth and dignity was Baujee Row, a Bramin, and native of the province of

Gokun.

پرسید که بالفعل چه قدر فوج همراه تست وچه قدر میتوانی جمع کرد باجی را وکفت که در ینولا بیست و پنجهزار سوار همراه خود موجود دارم و بیست و پنجهزار دیکر میتوانم در عرصه قریب جمع کرد پس راجه ساهو کمر بند زری در کمر او بست واورا پیشوای همه سرداران مرهته نمود و منجمله مداخل ملک متعلقه خود ومداخل چوتهه ملکهای پادشاهی فیصده روپیه برای خرج ذات خود باقی برای مصارف سپاه وغیره مقرر نموده سرداری بباجی را وداد و دیکر سرداران رامتعینه او کردانید

این قوم مرهته راجه ساهورا شریک وحصه دار ملک پادشاهی میدانند لهذا راجه ساهورا پادشاه میدانند و پیشوارا بجانب پادشاه مینخوانند ومدار المهامان پیشوارا بجای وزرا تصور مینمایند

والحال رام راجه در قلعه ستارا بطریق نظر بنداست از اولاد برادر زاده ساهو است سرداران مرهته اورا صاحب قشقه میدانند وبدون قشقه او پشوانمیشود ونام راجه در مهر پیشوا مرقوم است

باجی راو وچمناجی اپا پسران ابیسوناتهه اند چمناجی اپارا یک پسر سداشیو عرف بهاو که درجنک شاه ابدالی صاحب فوج بود کشته شد وپاربتی بائی زوجهٔ او سلامت است یکی از مشترکان پیشوا است

باجي

Gokun. On being queſtioned by Rajah Sahoo concerning the power and influence he poſſeſſed in the realm, Baujee Row * told him, that he had 25,000 horſe then actually ready for the field, and could raiſe as many more in a very ſhort ſpace of time. Rajah Sahoo, therefore, ſelected him from among the reſt, inveſted him with the office and title of PAISHWAH, or Leader of all the Marratta Chiefs, and granted him an allowance of 10 per cent. on all the Marratta revenue, as well as 10 per cent. on all the chouth that ſhould be collected, for his own private expences, beſides what he was to receive for the pay of the troops, &c.: in token of which elevation he girt him round with a golden ſaſh, and ordered all the other generals to be obedient to his orders and authority.

THE Marrattas, then, conſider Rajah Sahoo as having been a ſharer with the Emperor of Dehly in the whole kingdom of Hindoſtan, and therefore of imperial dignity. The Paiſhwah they conſider as a viceroy, or regent, with unlimited powers, and the miniſters of the Paiſhwah as the viziers, or prime miniſters, of other kingdoms.

AT preſent Ram Rajah is a priſoner at large in the fort of Sattarah. He is deſcended from the brother of Rajah Sahoo, and the Marratta chiefs account him the proper maſter of the Kiſhgah, without which no Paiſhwah can be appointed; and his name is alſo inſerted in the Paiſhwah's ſeal.

BAUJEE Row and Chemnaujee Appah were the ſons of Biſſonauth †. Chemnaujee Appah had one ſon, whoſe name was Sadaſhevah; but he has been *more commonly* called Bhaw Sahab. He was killed in the battle with the Abdaulees, but his wife ſtill lives: her name is Pârabatty Bâee, and ſhe has a great ſhare in the politics of the Paiſhwah's court.

* The writer ſeems here to have miſtaken the name of the ſon for that of the father. The perſon here deſcribed muſt have been Biſſonauth Bâlaujee, whoſe eldeſt ſon was called Baujee Row, as indeed is mentioned by this writer himſelf in the ſequel.

† This is plainly the Biſſonauth Baulaujee mentioned in the above note, and confirms what is there obſerved.

باجي راو سه پسر دارد يكي بالاجي پندت عرف نانا و ديكر ركهناتهه راو و سيوم شمشير بهادر ازشكم مسماة مستاني كسبي

بالاجي پندت را سه پسر يكي بسواس راو پسر كلان بود كه در جنك ابدالي كشته شد دوم مادهوراو كه دوازده سال پيشوائي كرده فوت كرد سردار خوب بود سيوم نراين راو كه بكار سازي ركهناتهه راو كه بدست شيخ يوسف كاردي و سمير سنكه و غيره كشته شد و الحال مادهوراو پسر نراين راو دوساله پيشوا صاحب مسنداست

حقيقت كشته شدن نراين راو آغاز فتنه و فساد ركهناتهه راو وغيره

مادهوراو برادر كلان نراين راو دوازده سال پيشوائي كرده ازحسن سلوك همه راراضي وشاكر داشته ركهناتهه راو عم خودرا اكرچه بطريق نظربند در قلعه داشته بود ليكن خدمت وخادمي بطور مربيانهٔ اوميكرد چون بعد وفات مادهوراو نراين راو بعمر نوزده سالكي بر مسند نشست ركهوناتهه راو رابقيد شديد ميداشت وغايبانه دشنامهاي مغلظه ميداد وهميشه خفاميداشت درينصورت ركهوناتهه راو دق شده باسومير سنكه جمعدار ويوسف خان كاردي كه ايشان ازقوم مرهته نبودند ونواخته وپرداختهٔ پيشوايان سابق بودند سازش نمودند چون در قوم مرهته

دغا

Baujee Row had three fons, viz. Baulaujee Pundet, vulgarly called Nanah, Ragonauth Row, and Shamfhair Behaudur *, who was born of Muffammah Maftauny.

Baulaujee Pundet had three fons: Biffwâfs Row, the eldeft, was killed in the battle with the Abdaulees; the fecond was Maudheverow, who governed as Paifhwah for twelve years, and died. He was an excellent chief. The third was Narrâyen Row, who was affaffinated by means of the intrigues of Ragonauth Row, and by the hands of Sheikh Yufuph Gardie, Somair Sing, &c. Maudheverow, the fon of Narrâyen Row, a child of two years, is now on the Mufnud as Paifhwah.

Account of the Affaffination of Narrayen Row, *and the firft Rife of the Difturbances between* Ragonauth Row *and his Opponents.*

Maudheverow, the elder brother of Narrâyen Row, governed as Paifhwah twelve years, and by his amiable conduct gave univerfal fatisfaction to thofe under his authority. Even his uncle Ragonauth Row he took care to foothe and pacify, though, at the fame time, he kept him a kind of prifoner at large in the caftle †. But Narrâyen Row, who was then only nineteen years old, had no fooner been feated on the Mufnud, than he ordered Ragonauth Row into ftrict confinement ‡, fpoke of him privately in infulting and injurious terms, and ufed all means to mortify and humble him. Ragonauth Row, no longer able to bear fuch treatment, concerted meafures with Somair Sing Jematdar and Yufuph Khan Gardie, men not of the Marratta nation, and who had been raifed and patronifed by former Paifhwahs.

* He was alfo called Jannobah.

† By the caftle he means the palace of the Paifhwah at Poonah.

‡ His confinement in Narrâyen Row's time was, if any thing, more eafy, which indeed may be prefumed from his negotiations with the murderers of that prince; for if it had been *ftrict*, in the fenfe here intended, fuch people could not have found means to concert thefe meafures with him.

As

دغاو فریب از سابق نبود پیشواچو کی وپهره و فوج نبود یکبار کی سومیر سنگه و شیخ یوسف خان
مع فوج برادری خود هابه بهانهٔ طلب و تنخواه اندرون قلعه آمدند و حویلی را محاصره نمودند و باندرون
حویلی در آمده بجائیکه رگهناتهه راو و نراین راو یکجا بودند در آمده مستعد بکشتن نراین راو شدند
نراین راو عجز وزاری بسیار کرده در پای رگهناتهه راو افتاد که مرا پیشوائی قبول نیست شما عم
و من برادرزاده توایم مرا از جان امان بدهند پیشوائی شما بکنید رگهناتهه راو ظاهرا آنهارا بسیار
منع کرد آنها باور نکرده نراین راو را کشتند بعد ازان رگهناتهه راو را برای چهار لک روپیه قراری
ایشان گرفته دو روز در اندرون قلعه ماندند آخر مور و باپهرنویس که سردار عمده و پسر دیوان
تن بود دو لک روپیه از طرف خود نقد بانهاداده و دو لک روپیه را بندوبست کرده رگهناتهه راو را
از محاصره و قید آنها برآورده و همه سرداران یکجا جمع شدند چون غیر از رگهناتهه راو کسی از
فرزندان بالاجی راو صاحب مسند نبود چار ناچار اورا بر مسند نشاندند و رگهناتهه راو بعد
چندی

As there had hitherto been no inſtance of treaſons or conſpiracies in the Marratta ſtate, the palace of the Paiſhwah was not at all ſecured, either by watchmen, guards, or any force. Somair Sing and Yuſuph Khan, therefore, with their reſpective corps, entered the caſtle on pretence of coming to demand * their pay, and ſurrounded the palace of Narrâyen Row; after which, entering the houſe, they came to the apartment where Ragonauth Row † and the young prince were together, and immediately prepared themſelves to aſſaſſinate the latter. Narrâyen Row, *ſeeing the ſituation he was in,* threw himſelf in tears at the feet of his uncle, crying out, in the moſt affecting manner, "I ſeek no greatneſs; I want no government: you "are my father's brother, and I your brother's ſon; grant me but my life, and be "yourſelf Paiſhwah." Upon this Ragonauth Row apparently ſaid a great deal to forbid them; but they ‡ not crediting *the ſincerity of his commands, proceeded to their work,* and killed Narrâyen Row. They afterwards beſet Ragonauth Row for two days in the caſtle for the four Lacks of Rupees he had engaged to give them; but at length Mooroobah Pherneveeſs ‖, a man of great diſtinction at Poonah, and the ſon of (ديوان تن) the ſecretary of the civil department, paid them two Lacks in ready money, out of his own private purſe, and having ſettled the mode of payment of the reſt, delivered Ragonauth Row from this dilemma. There was then a general meeting of the Marratta chiefs, to appoint a ſucceſſor to Narrâyen Row; and as there was now no one left of the family of Baulajee Row, except Ragonauth Row, they found themſelves under a neceſſity, without farther conſideration, of placing him upon the Muſnud. Some time after this he aſſembled all his forces,

* On pretence of going to roll-calling (موجودات) Somair Sing and Khereg Sing were two officers that had the charge of the palace itſelf.

† Ragonauth Row was in the palace, but in an apartment of his own; and Narrâyen Row, on the alarm, ran thither to him.

‡ Tulaujee, a khidmatdar of Narrâyen Row, was the perſon that killed him.

‖ Pher, or Phed Nevees, is the Chief Secretary of the Civil Department. The word "Phed" is a Marratta word ſignifying a Derbar, or Cutchery, the place where all the buſineſs of the Civil Department is tranſacted; and *Nevees* is a Perſian word ſignifying *Secretary.*

and

چندي فوج خود جمع ساخته بطرف نظام عليخان بهادر بجنگ مستعد شده کوچ کرده رفت سکهارام بابو و بالاجي پندت از اثناء راه از رفاقت رکهناتهه راو رخصت گرفته براي اجراي کار و بار در شهر پونه معاودت نمودند باقي سرداران همراه رکهناتهه راو در جنگ رفتند چون هشت ماه شد کنکابائي زوجه نراين راو که حامله بود فرزند زائيد درينصورت سکهارام بابو که از قديم ديوان رکهناتهه راو بود نيز فرتوت کهنه دغل است وديگر بالاجي پهرنويس وغيره دوازده کس سرداران عمده صلاح نموده کنکابائي و پسرش مادهوراو را در قلعه پورندر که از شهر پونه کروه است مع امتعه واقمشه برده قلعه بند شدند و قلعه پورندر يک کروه بلندي دارد بسيار قلعه سخت است

اسم نويسي دوازده کس سرداران که ايشان را بارابهيه ميگويند

سکهارام بابو

بالاجي پندت عرف نانا پهرنويس

مورو با پهرنويس عموزاده بالاجي

ترمبک مامان ماموي بهاو

ساباجي بهوسله پسر رکهوجي بهوسله

مير موسي خان ديوان نواب نظام علي خان

هري پندت پهرکيا

وان

and marched to make war on the Navaub Nizam Aly Khan. Sakharam Bauboo and Baulaujee Pundet took their leave of him on the march, and returned to the city of Poonah to carry on the affairs of government, while the other chiefs accompanied Ragonauth Row on his expedition. At the expiration of eight months, Gangaw Bauee, the widow of Narrâyen Row, who was pregnant at the time of her hufband's death, was delivered of a fon. Upon this event *, Sakharam Bauboo (who had formerly ferved Ragonauth Row as his dewan, and is a fubtle old politician), Baulajee Pher Nevees, and others, amounting in all to twelve of the principal men in the government, confulted together; and having taken her and her child, Maudheverow, into the fort of Poorendher, which is nine cofs † diftant from Poonah, with a fufficient ftock of neceffaries, they there fecured themfelves. The fortrefs of Poorendher is feated on a rock two miles high, and is exceedingly ftrong. The names of thefe twelve chiefs, who are famous for the appellation of the Twelve Brothers, are as follow:

1. Sakharam Bauboo.

2. Baulaujee Pundet, vulg. Nanâh Pher Neveefs.

3. Mooroobah Pher Nevees, firft coufin to Baulaujee Pundet.

4. Trimbec Mâmâh, called fo becaufe he was mamoo, or uncle, by the mother's fide, of Bhaw Sahab, alias Sadafhevah Row, alias Sudabah.

5. Saubaujee Bhonfalah, fon of Raghôjee Bhonfalah.

6. Meer Moofah Khan ‡, dewan to the Navaub Nizam Aly Khan.

7. Harree Pundet Phadkiah (from Phadkay, a family name).

* The writer is here miftaken in the order of events. Gangaw Bauee was not delivered till after the revolution, though, being in the third month of her pregnancy, they fecured her, and took Ram Raja out of his confinement at Sattarah, to ferve as a ftate-engine, till her delivery fhould afford them another.

† It is eleven cofs diftant fiom Poonah.

‡ Called alfo Rukkun ud Dowlah.

8. Vaumau

واين راو برادر گوپال راو

ملهار راو راسته قوم صراف ماموي نراين راو

پرتهي ندهي پردهان خاص مثل وزيراست

نارو آپا صوبه دار شهر پونه وغيره است

نارو باب جي سردار تمامي قلعجات

اين همه سرداران اول مصلحت كردند كه رگهناتهه كار بد كرده كه از دغا برادر زاده خودرا كشته كه اينقسم دغاكاهي در قوم مرهته نبود چون الحال فرزند نراين راو موجود است پيشواي حق اوست چون اين صلاح مستحكم شد خطوط بنام سرداران كه همراه رگهناتهه بودند فرستادند آهسته آهسته اكثر سرداران از رفاقت رگهناتهه راو بر گشته بعضي بخانه خود رفتند و بعضي بطرف پسر نراين راو جمع شدند رگهناتهه راو قافيه عافيت بر خود تنگ ديده از جنگ نواب نظام علي خان بر گشته بطرف تكوجي هولكر و مهاداجي سنديا وغيره سرداران كه در اوجين وغيره در جاگير خود ها مي باشند رفت چون ايام ادبار رگهناتهه راو بود سرداران آنجا مدد نكردند جواب دادند كه ما اگرچه تابع امر پيشوا هستيم ليكن در خانه

شما

8. Vauman Row, the brother of Gopawl Row.

9. Malhar Row Râſtah, *of the caſt of the Skroffs* *; he was uncle of Narrâyen Row by the mother's ſide.

10. Bhown Row Prittee Nidhee, chief pridhaun, or vizier.

11. Nauroo Appah, the Soubahdar of the city of Poonah and its dependencies.

12. Nauroo Baubjee †, who has the ſuperintendence of all the forts.

These chiefs, after conſulting together, agreed in opinion, that Ragonauth Row, in the murder of his nephew, had been guilty of ſuch an act of treachery as had not its equal in all the Marratta hiſtory; and that as there was a ſon of Narrâyen Row ſurviving ‡, he alone had the proper title to the Paiſhwahſhip. This point once ſettled, they wrote letters to the chiefs that had accompanied Ragonauth Row on his expedition; and this meaſure had ſuch an effect, that moſt of them withdrew from him by degrees, a part retiring to their own governments, and the reſt joining the ſtandard of the ſon of Narrâyen Row. Ragonauth Row, on ſeeing the ruin that hung over him, ceaſed from his hoſtilities || againſt Nizam Aly Khan, and betook himſelf to Tukkojee Holker, Mahadajee Sendheeah, and the other chiefs who reſide at their jageers in Udgein, and the neighbouring diſtricts. His fortune, however, had now forſaken him, and they refuſed him their aſſiſtance, alleging that though they profeſſed an abſolute ſubjection to the authority of the Paiſhwah,

* This is a miſtake: he is a Bramin.

† He has the ſuperintendence of three or four forts. The Marrattas have hundreds of forts in their poſſeſſion, which were never placed under the inſpection of one officer. He is alſo called Nâroo Pundet.

‡ Here the writer has been miſinformed; for this ſon was not born when they plotted the revolution. They conſulted the aſtrologers, and were aſſured by them that Gangaw Bauee would have a ſon; and their dependence on that promiſe was ſo firm, that they proceeded as they would have done if a ſon had actually been born.

|| The fact is that he had already made peace with the Nizam, and was within five days march of the Carnatic when the news of the revolution reached his camp.

شما هنکامه و فتور است ما کومک کسي نخواهم کرد به بینم هر که بر مسند پیشواي بنشیند آن
وقت متابعت او خواهم نمود و ملک او جنین از پونه بطرف شمال و مشرق رویه یکصد و
سي کروه کرایست ناچار رکهناتهه راو از انجا بر کشته ترمبک مامان مذکور را در جنک کشته بطرف
سورت رفت و بخانه صاحبان انکریز رفته کومک خواست صاحبان انکریز در سورت که تابع
امر صاحبان کورنر و کونسل منبي بودند باتفاق صاحبان منبي مدد و کومک رکهناتهه راو کرده
سه پلتن سپاهي و توپخانه مستعد بجنک شدند درانوقت از سرداران مرهته بار کهناتهه راو یکي ماناجي
فهانکرادم کوبندراو کایکوار برادر فتح سنکه کایکوار که بطرف ثاني بود و دیکر چند سرداران خورد
بودند واز طرف ثاني هري پندت یعني هري پندت پهرکیا و بلونت اپا وغیره قریب بیست و پنجهزار
سوار آن طرف ندي نربدا نزدیک سورت سي کروه جنک عظیم شد لیکن در کشته شدن
و غارت کردن هر دو فوج برابر بودند چون مناهي از کونسل کلکته رسید هر دو فوج جنک موقوف
کرده بجاي خودها معطل بودند درینولا که کرنیل جان اپتن صاحب صلح از مدار المهامان مادهوراو
پسر نراین متوفي نمودند صاحبان منبي فوج انکریزي را از مدد و امداد رکهناتهه راو منع نمودند لیکن
رکهناتهه راو در آمدن ملک مرهته راضي نیست خوف جان خود میدارد و میخواهد بکلکته یا بنارس
برود و درینولا خط بکرنیل صاحب نوشته بود که من در ولایت خواهم رفت

حقیقت

yet as his family was now immerſed in feuds and diſſenſions, they would by no means interfere by lending their aid to either party, but would ſit neuter till the quarrel ſhould be decided, and would then pay homage to him who ſhould be fixed on the Muſnud of the Paiſhwahſhip.

The country of Udgein lies to the north-eaſt of Poonah, at the diſtance of an hundred and thirty kerray coſs *.

Ragonauth Row, unable to prevail, returned from thence, had an engagement with Trimbec Row Mâmah †, in which the latter was ſlain, and then went to Surat, where he ſolicited ſuccours from the Engliſh. The gentlemen there being under the orders of the Governor and Council of Bombay, conſulted them on the occaſion, and they both determined to aſſiſt Ragonauth Row with three battalions of ſepoys and a train of artillery. At that time the Marratta chiefs that were on the ſide of Ragonauth Row were, Manaujee Phânkerah ‡, Govenderow Kayekvaur (the brother of Fateh Sing Kayekvaur, who was with the other party), and ſome other chiefs of inferior note. Thoſe of the other ſide were, Harree Pundet Phadkiah, Balwant Appah ‖, &c. with their quotas, making in all a body of about 25,000 horſe. Both armies met on the north ſide the Narbadah, within thirty coſs of Surat, and had a ſevere engagement; but the loſs on both ſides was about equal. When, however, letters of prohibition were received from the Governor-General and Council of Bengal, both parties ceaſed from hoſtilities, and remained inactive. And now that Colonel John Upton has concluded a peace with the miniſters of Maudheverow, the ſon of the deceaſed Narrâyen Row, the gentlemen of Bombay have remanded their troops from ſuccouring Ragonauth Row; but Ragonauth Row, on the other hand, refuſes to truſt himſelf in the Marratta countries, as he thinks his life would be in danger if he ſhould do ſo. He wiſhes rather to go to Calcutta, or Banares; and in his laſt letter to the Colonel he ſays he will go to Europe.

* A kerray coſs is equal to two of the common meaſure.

† The writer miſtakes the order of events: Ragonauth Row firſt conquered Trimbec, and then proceeded to Udgein.

‡ His name is Manajee Saindheeah; but they give him the title of Phankerah, which is equivalent to Fearnought in Engliſh.

‖ His name is Kriſhna Row. His father's name was Balwant.

Particulars

حقيقت رگهناتهه راو

رگهناتهه راو عرف راگهوبا سردار عمده است و در خاندان باجي راو همين يک پسر يادگار است و پيش ازين کارهاي عمده ازو سرزده اول حصه نصف گجرات از تصرف داماجي گايکوار او گرفت و در هندوستان جنگ جات در عمل احمد شاه بامداد نواب غازي الدين خان کارهاي عظيم کرده و پسر شاه ابدالي را همين رگهوناتهه راو بالاک سوار بطرف او تاخته از لاهور بدر کرده تا کناره اتک نشان و علم مرهته بر پا ساخته باز آمده بود چون شاه ابدالي دران هنگام بطرف خراسان در جنگ بود سال ديگر براي تنبيه مرهته بافوج سنگين تاخته در هندوستان آمد نواب غازي الدين خان در آنوقت در ملک و پناه جات بود چون خبر به پيشواي مرهته يعني بالاجي پندت رسيد پدر رگهناتهه راو پسر خود را گفت بايدکه اين مرتبه بجنگ ابدالي نيز شما برويد رگهناتهه راو جواب داد اگر بيست لک روپيه بمابدهند تا مد خرج سپاه کرده بروم بهاو يعني سداشيو برادر عماتي او دران مجلس حاضر بوده گفت که قوم مرهته همه جا غالب است ملک و مال همه جا که بروند از ان آنها است سوال زر چه دخل دارد رگهناتهه راو گفت بهتر است که شما برويد بهاو قبول کرد و نود هزار سوار همراه گرفت اول با صلابتجنگ برادر نواب نظام علي خان جنگ کرده چون در انوقت بعد مردن نواب ناصر جنگ مرحوم برصلابتجنگ

وقت

Particulars relative to RAGONAUTH ROW.

RAGONAUTH ROW (who is commonly called Raghobah) is a chieftain of great eminence, and the only ſurvivor of note in the family of Baujee Row. He formerly ſignalized himſelf by very conſiderable military achievements; for it was he that wreſted the half of Guzerat from the hand of Daumaujee Kayekvaur, and that afforded ſuch important aſſiſtance to the Navaub Gauzy ud Deen Khan in the war with the Jauts, in the time of Ahmed Shah. It was he, too, that marched at the head of 100,000 horſe againſt the ſon of the Abdaulee Shaw, drove him from Lahore, and planted the Marratta ſtandards as far as the ſhore of the Attock. The Abdaulee Shaw was then engaged in a war on the ſide of Khoraſan; but the year following he entered Hindoſtan with a large army to chaſtiſe the Marrattas, at a time when the Navaub Gauzy ud Deen Khan was in the country of the Jauts, and under their protection. On receiving news of this event, the Paiſhwah, Baulaujee Pundet, told his ſon *, Ragonauth Row, that he expected he would take upon him the charge of this expedition alſo againſt the Abdaulees; to which Ragonauth Row replied, that he was not averſe to it if he would grant him a ſupply of twenty Lack † of Rupees for the pay of his troops. But his couſin Sadaſhevah being preſent, obſerved that the Marrattas were a privileged people; that wherever they went the country and its revenues might be conſidered as their own; and then aſked Ragonauth Row what grounds he had for ſo extraordinary a demand? To this Ragonauth replied by making him an offer of the commiſſion, which Sadaſhevah Row accepted; and having taken the command of an army of 90,000 horſe, he firſt moved with this force againſt Salaubet Jeng, the brother of the preſent Navaub Nizam Aly Khan. But that Prince having been reduced to great ſtraits ſince the death of the late Navaub Náſir Jeng, had but a ſmall body of horſe to oppoſe to them; and hav-

* "His brother," it ſhould be.

† Others ſay "Sixty Lack."

ing

وقت تنک بود ناچار بجزوي سوار بجنک برآمد مرهته ایشان را بمحاصره تنک کرده برهانپور و
قلعه اسیرا باملک شست وپنج لک روپیه کرفته وزر بسیار جمع کرده در هندوستان رفت و
در نزدیک دهلي رسید دعوي سلطنت وبر تخت نشستن نمود خدا تعالي را غرور او خوش نیامد
چنانکه مشهور است که فوج شاه ابدالي از پیش وفوج نواب شجاع الدوله مرحوم وتمامي روهیله ها از پس
کرد آمده جنک عظیم شد چنانچه اکثر حاضران نقل میکنند که در هندوستان همچنین جنک کاهي نشده
زیرا که مرهته را فوج حریف از پس وپیش محاصره دیکر جاي کریز نماند ناچار کارهاي عظیم کردند
هشتاد کس سردار مرهته فیل نشین کشته شدند ودر کشته شدن بهاو اختلاف خبر مشهور است بهاو
در جنک کشته شد وبعضي میکویند که بهاو تنها از میدان کریخته بحالت تباه خفیه در پونه رسیده
با بالاجي راو ملاقات نمود بالاجي راو او را غضب فرموده در قلعه پورندهر محبوس ساخته ومیکویند که بهاو
تا حال زنده است لیکن چنان اخفا هست که پاربتي باي زن او تا حال زنده است ونیز شریک کار
سرداران است او را هم خبر نیست لیکن این خبر اعتبار را نشاید زیرا که چنان سردار عمده به چنین
حالت در قید باشد وکسي را خبر نشود

بعد این امور ملهار راو در هندوستان رفته بود ودر کالپي مدت بود چنانچه در مقام کوراجهان آباد بکومک
وامداد نواب شجاع الدوله مرحوم رفته بود وباجنریل کارناک بهادر جنک شده هزیمت خورده چون

ملهار

ing been furrounded by the Marrattas on all fides, he was obliged to give up to them the forts of Burhaunpoor and Affair, with a country of fixty-five Lack of Rupees per annum, befides confiderable fums of ready money. Thus enriched, Sadafhevah Row took his way towards Hindoftan *; and on his arrival in the neighbourhood of Dehly, laid † claim to the empire and the throne: but his pride was offenfive to the Moft High, by whofe providence it happened that he was, in a fhort time, hemmed in between two formidable armies, that of the Abdaulee Shaw attacking him in front, and that of the Navaub Shujaa ud Dowlah and the Rohillas falling at the fame time upon his rear. Here enfued that famous battle, of which thofe who were eye-witneffes report that it was the greateft ever fought in Hindoftan: for the Marrattas being befet with enemies in front and rear, faw no poffibility of flight, and therefore refolved to fell their lives as dear as they could. Eighty Marratta chiefs that rode on elephants were killed on the fpot: but concerning Sadafhevah Row himfelf, there are different accounts, fome afferting that he was killed in the engagement, and others as confidently affirming that he efcaped alone from the field of battle; and that having reached Poonah, difguifed as a private foldier, he waited privately on Baulaujee Row, who, in wrath for what had happened, ordered him fecretly to prifon in the fort of Poorendher; and there, fay they, he lives to this day: and yet it is pretended that this is fo carefully concealed, that Pârabatty Bauee, his wife, who is ftill living at Poonah, and even bears a part in the councils of the Marratta chiefs, knows nothing of the matter; which furely gives this ftory a great air of improbability; for how can it be credited that fo confiderable a man fhould thus be fhut up in prifon, and the circumftances not tranfpire?

After thefe events Malhâr Row marched to the fide of Hindoftan, and fixed his quarters a long time at Kaulpee, whence he afterwards moved to Korajehanabad, to fuccour Shujaa ud Dowlah; but General Carnac engaged him there, and

* Meaning from the Decan to Hindoftan proper.

† He did not pretend to fit on the throne himfelf, but fet up Javân-bacht.

gave

ملهارراو فوت کرد الحال تکوجي هولکر پسرش وزنش اهلیه بائي درصوبه ایندور که جاکیراوست مي باشند صاحب پنجاه هزار سوار است وایشان قوم دهنکر اند

بعدازان مهندجي سندهیه وبیساجي پندت در هندوستان رفته شاه عالم پادشاه غازي خلدالله ملکه را بتخت دهلي نشانده ازین سبب ایشان فخر وغرور بسیار میکنند که مرهته پادشاه هندوستان را برتخت نشانده وپادشاه هندوستان دست کرفته وپرداخته مرهته است مشهوراست که وقتي که جنرل چامپین صاحب بعد فتح جنک روهیله نزدیک مهدي کهات رسیدند وبافوج مرهته مقابله شد همین سندهیه حرکت مذبوحي کرده ازین جاکریخته عبور کنک وجمن شد وازان تاریخ فوج مرهته ازینطرف کنک وجمن عبور نشده والحال که بنابر هنکامه رکهناتهه راو در سرداران مرهته فتور واقع شده درین هرج مرج راجه همت بهادر وراجه دتنیه وراجه کوهد وغیره متفق شده ازکالپي تانرور عمل ودخل کرده دخل مرهته برخواست کرده اند سرداران مرهته را بخاطر است که چون از طرف رکهناتهه راو خاطر جمع شوند فوج خود بطرف هندوستان خواهند فرستاد

خصوصیات ملک مرهته

اجناس غله همون جوار وباجره وغیره است برنج در کوکن میشود ازطرف صوبهٔ خاندیس مي آید

في

gave him a total defeat. Malhar Row is ſince dead, and has been ſucceeded by his ſon, Tukkojee Holker, and his wife, Ahaleeah Bauee, in the poſſeſſion of the Soobah of Endour, which was his jageer. They have 50,000 horſe at their command, and are of the Dhanker caſt.

The next army the Marrattas ſent into Hindoſtan was that commanded by Mehdejee Sendheeah and Beeſaujee Pundit, who placed Shah Aulum upon the throne of Dehly; a great ſubject of boaſting to the Marrattas, who ſay the Emperor of Hindoſtan owes his kingdom entirely to them. But it is well known, that when Colonel Champion marched to Mehendee Ghaut, after his ſucceſs againſt the Rohillas, he engaged this very Sendheeah, and put him and the whole Marratta army to flight; ſo that having croſſed the Ganges and Jumna with great precipitation, they have never from that time ventured over either of thoſe rivers again. At preſent, indeed, Ragonauth Row's revolution has produced ſuch diſperſion among the Marratta chiefs, and thrown their affairs into ſuch confuſion, that Rajah Himmut Behaudur, Rajah Dhataneeah, the Rajah of Gohud, and others, have united to take advantage of this criſis, and now collect the revenues of all the countries between Kaulpee and Narwer. The Marratta chiefs, however, meditate an invaſion into thoſe parts, whenever matters ſhall be perfectly ſettled in relation to Ragonauth Row.

Of the PRODUCTIONS *and* PECULIARITIES *of the* MARRATTA *Country.*

The kinds of grain chiefly produced in this country are *javâr* *, *bâjerâ*, &c. Rice † grows in the Kokun province, and is alſo brought from the Soobah of Khandaiſſe;

* Theſe are different kinds of pulſe.

† The Kokun rice is like that commonly uſed in Bengal, and is, indeed, generally ſold at 12 or 13 ſeer for a Rupee; but the Khandaiſſe rice, called in Hindoſtany *pattny chauvel*, which is the only ſpecies brought from that province, is generally uſed by the higher ranks of people, and is ſeldom at a lower price than 6 or 7 ſeer per Rupee. It is a long and ſmall grained rice, like that uſed for pilows by Muſſulmans of high rank on the Coromandel Coaſt.

في روپيه دوازده آثار بدست مي آيد وآرد كندم هم همين قدر كراني غله بدرجهٔ اتم است وديكر اجناس تجارت كم است ريشم وغيره از بنكالا مي آيد پارچه سفيد درين ملك بسيار ميشود ليكن مثل بنكالا نيست وتجارت مرواريد بسيار ميشود از موخا وجده مي آيد وميوه انكور وانار وخربزه وانبه وامرود ميسر است

وچيزهاي اجناس تجارتي سيواي پارچه سفيد وچهينت ودستار برهانپوري وغيره درين ملك هيچ نيست ليكن اجناس ولايتي بانات وغيره وريشم وافيون وپارچهٔ بنكالا از بمبئي در ينملك آمده باطراف تا دهلي ميرود

درين ملك اسپان خوب ميسر ميشود وبدرجه افراط است ليكن درار زبازار كران است در هر ملك وهر جاهاي متعلقه مرهته اصطبل وخيل وكلهٔ اسپان است وكله خاص پيشوا در اكثر جاها است باقي همه سرداران مرهته در جاكيرات خود هاخيل اسپان ميدارند اسپان خانه زاد را بارگير نوكر داشته نوكري مينمايند چنانچه هريك را هزار دوهزار اسپ خانه خود است ومردم خوب واسپ خوب تعريف اين ملك است وديكر تعريف اينملك هيچ نيست همه كوهستان وزمين سنكستان نيست خاك

daiffe; it is fold for ten or twelve feer for a rupee, and wheat flour, alfo, bears the fame price. Grain is in general very dear, and there is but little trade in other commodities. Silk is brought hither from Bengal. Of linen manufactures there is abundance; but they are not to be compared with thofe of Bengal. Pearls are here a great article of merchandize; they are brought from Mocho and Juddah. The fruits of the country are grapes, pomegranates, water melons, mangoes, and pears.

Of manufactures, here are only fome of white cloth, chintz, Burhaunpoor turbants, &c.; but Europe goods, fuch as broad cloths, &c. and filk, opium, and Bengal cloths, are imported hither from Bombay, and difperfed on all fides as far as Dehly.

Excellent horfes * are to be had here in great abundance, but the market price is high. In every province, and in every place dependent on the Marrattas, there are ftables and herds † of horfes; and in moft places there are herds, the property of the Paifhwah. The principal men alfo have all herds of horfes on their refpective jageers, and inlift horfemen, who ferve on them in time of war, of whom the bodies of horfe called Bargeer are compofed. Accompanied by thefe the chiefs offer their fervices to government; and each of them has from a thoufand to two thoufand horfes of his own. In a word, ftout men and good horfes are the chief boaft of this country: befides thefe it has little to fhow but rocky hills

* The horfes moft efteemed by the Marrattas are thofe bred on the banks of the river Bheema, which runs into the Krifhena, about thirty cofs weft of Bidder, in the province of Bhaulky. They are of a middling fize and ftrong, but are, at the fame time, a very handfome breed, generally of a dark bay with black legs, and are called, from the place which produces them, Bheemertedy horfes. Some of them bear a price as high as 5000 Rupees upon the market. Mares are commonly the deareft.

† Thefe herds are called in the Marratta language Jhundy, and are compofed of the horfes of feveral individuals, who fend them to feed on the open plains as long as they have no immediate occafion for them. But thofe that are the property of the Paifhwah are called, as well as the places where they are kept, Paugah.

and

وخاک سیاه درایام برسات کل ولاي بشدت میشود وازسیلاب کوهستان دراکثرجاها راه مسدود میکردد

شهر پونه لایق تعریف نیست سه چهار کروه کرداست وباغات بطور بنگالا وبنارس یکي بنظر نمي آید وحویلي سرداران اینجا بطور مهاجنان است وسعت وجلوخانه وفزا وصحن وچمن بندي ونهر وفواره کم است ومردمان سکناي این ملک تونکر وتجار اکثراند وقوم برهمنان ازهمه سرداروامل خدمات بیشتراند

وحسن وصباحت این ملک بطور پنجابست رنک سبز وسیاه کم بنظرمي آید زنانه عمده ها وغریب وغني بي حجاب اند زنان عمده ها بسواري پالکي بي پرده سوار میشوند وزنان سپاهي بسواري اسپ میکردند برده فروشي درین ملک بیشتراست

اکثر

and ſtony ground. The ſoil, indeed, in ſome places is black, which creates an exceſſive quantity of mud in the rainy ſeaſon, and the roads at that time are rendered alſo in moſt parts impaſſable by the torrents that come down from the hills.

The city of Poonah has nothing extraordinary to recommend it: it is about three or four coſs in circuit; but there are no gardens to be ſeen here like thoſe of Bengal or Banares *, and the houſes of the principal people are like the houſes of Mahaujins. Few of them have any extent either of building or of ground, and fewer ſtill are adorned with courts, parterres, rivulets, or fountains. The inhabitants are, nevertheleſs, moſt of them wealthy, and merchants, and the beſt part of the offices and employments are held by Brahmans.

As to beauty and complexion, the people of this country reſemble thoſe of Punjaub †; few are to be ſeen of a very dark colour. The women of all ranks, both rich and poor, go unveiled; and thoſe of diſtinction go in palankeens without curtains. The wives of ſoldiers ride about on horſeback. Curtain-ſelling ‡ is very common in this country.

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* There are, it ſeems, a few gardens to the eaſt and to the ſouth of Poonah. Among the latter, that of Mooroopherneevees is the beſt; but even that has few or none of the ornaments here mentioned. On the north and weſt of the city runs a ſmall river called the Moolamoottha, but it is full of rocks and not navigable. Narrâyen Row began to build a bridge over this river, which was intended to be open during the rains, and ſhut during the hot months, in order to preſerve the water for the uſe of the town; but he was killed before it was finiſhed, and it has not ſince been carried on. This idea was ſuggeſted by a dreadful ſeaſon of drought, which happened under his reign, during which a cudgeree pot of water was at one time ſold in Poonah for half a Rupee. This exceſſive ſcarcity, however, did not continue above ten or fifteen days.

† From other accounts it ſhould appear, that the people of Punjaub are of a very different feature and make from the Marrattas; and that there are more people of a dark colour among the latter than would be underſtood from this deſcription of them.

‡ By this he means proſtitution.

MANY

اکثر برہمنان دختران خود یا دختران پرورده را بقیمت گران میفروشند

وسیوای قوم برہمن دیگر ہنودان ماکیان خانکی می پرورند وبیضه ماکیان می خورند وبرہمنان گوشت وماہی ہیچ نمی خورند

وکاوکشی درملک ہای متعلقه مرہته مطلق نیست ومسلمانان وغلبه اسلام کم است بت پرستی ومعبدہای بسیار است

حقیقت معاش مرہته

چند طریق مرہته مستحسن نمود یکی اینکه اتفاق درمیان سرداران بسیار خوب است ودغاو غدر کاہی نبود مگر رکہناتہه راو که درمیان ایشان بدنام شد والا بیشتر کاہی نبود دیگر اینکه پیشوا وہمکی سرداران پاس تعظیم وحرمت سپاه بسیار میکنند چنانچه بوقت بارعام پیشوا تا یکپاس روز ایستاده سلام ہر ہر سوار جمعداران وسرداران میکرد وبغلکیری جناجات مینمایند وبوقت رخصت

Many Brahmans * ſell their own daughters and girls that they have brought up, for a great price.

Other caſts †, beſides Brahmans, bring up fowls in their houſes, and eat the eggs; but the Brahmans eat neither fleſh nor fiſh.

Cows are not allowed to be killed in any of the countries dependent on the Marrattas. Muſſulmans are here few in number, and the influence of Iſlam at a low ebb. But idolatry flouriſhes, and here are idol temples in abundance.

Of the Customs *and* Manners *of the* Marrattas.

Some of the Marratta cuſtoms appeared excellent to me. One was, the good underſtanding and union that has in general ſubſiſted among their chiefs, in ſo much that no inſtance of treachery had ever occurred among them till Ragonauth Row mnde himſelf infamous on that account. Another was, the attention and reſpect paid by the Paiſhwah, and all the great men, to people of the military profeſſion; ſo that in the public derbar the Paiſhwah is uſed to receive the compliments of every ſingle jammatdar of horſe, himſelf ſtanding, till nine o'clock in the morning, and embracing ‡ them by turns. At taking leave alſo, he gives them

* A Marratta Brahman to whom this was read diſcovered great indignation at this aſſertion, and denied that they ever ſell their own daughters, or bring up girls for ſale, though he acknowledged it was not unuſual among the inferior caſts.

† The fact is, that not only the Brahmans abſtain from fiſh and fleſh, but all the different diviſions of the Vies, or Banian caſt, are equally abſtemious, while the Chettri and Sudder indulge in both.

‡ According to the preſent cuſtom diſtinctions are made in this matter, which were not formerly obſerved; for the Paiſhwahs uſed to embrace all that came without diſcrimination, till advantage was taken of this cuſtom by Bapujee Naik, who having a grudge at Sadaſhevah Bhow (commonly called Bhow Saheb), at the time that he held the office of firſt miniſter to the fourth Paiſhwah Balaujee Row (called alſo Nanah Saheb), attempted to ſtab him with his cuttar when he went to embrace him. From that time a regulation has taken place, according to which none but people of diſtinction, and they unarmed, are permitted to embrace the Paiſhwah, or others of his family.

beetle

رخصت استاده پان میدهد واکر کسي بیاید خواه ادني خواه عالي سروقد استاده شده سلام میکیرد ویابغلکیري نماید

دیکر حکم درمیان ایشان همچنان جاري است که اکر سردار عمده سپه سالار صاحب لک سوار باشد وتعینات بمملک دیکر شده اکر تقصیري ازو سر زند پیشوا طلب او میکند آن سردار به مجرد رسیدن حکم پیشوا خود جریده نزد پیشوا مي آید وهیچ عذر وخلاف حکمي وخیال بغي دردل نمي آرد وبعدازان پیشوا اکر تقصیر معاف کردني باشد معاف نماید اکر تقصیر عظیم کرده باشد چندماه درقید یادر عتاب دارد بازمعاف نموده سرفراز نماید

سیوم اکر سردار عمده درمهمي برود ودران مهم خرج بسیار شده باشد وزرجاکیر خود کفایت بخرج سپاه بکنند وخود مدیون وقرضدار مهاجن شده باشد اکر ده دوازده لک باشد ازسرکار مراعات نماید واکر مطالبه لکوک روپیه باشد وسردار التماس معافي بسبب ناداري نماید همان وقت معاف نماید ودیکر حساب محاسبه ومطالبه دیوان وخان سامان وغیره سرداران نیست هریک مختاراند هرقدر که خرج مطلوب باشد بکیرند وخرج مینمایند لهذا هریک سردار بجاي.

beetle ſtanding: and whoever comes to wait upon him, whether men of rank or otherwiſe, he receives * their ſalams, or embraces them ſtanding.

Another ordinance current among them is, that if an eminent chieftain, who commands even an hundred thouſand horſe, be ſent into ſome other country with his forces, and happens there to be guilty of ſome offence, in conſequence of which he receives a ſummons from the Paiſhwah, far from thinking of reſiſtance, he inſtantly obeys, and repairs to the preſence in perſon with all expedition. The Paiſhwah then pardons him if the offence be ſmall; if otherwiſe, he is impriſoned for ſome months, or kept in a ſtate of diſgrace, till it is thought proper to admit him again to favour.

A third is, that if an eminent chief goes upon an expedition which ſubjects him to great expences, ſuch as his own jageer is not ſufficient to ſupply, and he is obliged on that account to run in debt to the Mohajins, though the ſum ſhould amount to even ten or twelve Lack, it is all freely allowed him; and though the government have demands upon him to the amount of Lacks of Rupees, yet if, in ſuch circumſtances, he pleads the inſufficiency of his means to diſcharge thoſe arrears, he is excuſed without heſitation, nor has he any thing to apprehend from being called to account by the Dewan, the Khanſaman, or other ſtate-officers. The chiefs are all their own maſters, and expend † what ſums they pleaſe; ſo that

* This, it ſhould ſeem, is too generally expreſſed; but the cuſtom did, and does ſtill ſubſiſt on one particular occaſion, to wit, on the day on which the army marches on any expedition, the Paiſhwah then ſtands at the door of his tent, and, after delivering the golden ſtandard to the General who has been appointed to the command, receives in that poſture the compliments of all the troops of every rank and denomination.

† This muſt be underſtood with ſome limitation. They do, indeed, laviſh often great ſums when on ſervice, and that not merely on the ſoldiery, but on feaſts given to Brahmans, preſents to ſingers, dancers, &c.; and on their return theſe ſums are generally allowed them under the head of *dherrem*, or charitable diſburſements. But they are ſo far from being without any check in their expences, that the officer named the *Karkun*, is ſent with each chieftain expreſsly for that purpoſe.

بجاي خودها خوش اند هرگاه طلب شود معه فوج خودها حاضر میشوند و هر جاکه تعیناتي شود بروند الحال
که سکهارام بابو برخلاف رسم پیشوایان سابق باز خواست محاسبه و مطالبه جاگیرداران جابجامي نماید
لهذا اکثر سرداران ناخوش هستند و در فکر دیگر اند باید دید تا خواهش الهي چیست

دیگر اینکه اگر کسي از سرداران اهل خدمات یا جاگیردار وغیره فوت کرد پسرش را اگرچه
ناقابل یا صغیر باشد خدمت تمام او بحال خواهند داشت تا که کلان شود اگر ناقابل شود نایب او
کار خواهد کرد وجه درماهه یا جاگیرها و مکانها وغیره اسباب بر وابستگان او بحال خواهد بود و بنوعي
در اموال او مواخذه نیست اخذ مال ضبطي وغیره بطور پادشاهي هرگز نیست

از شهر پونه چهل کروه کده ستارا و بطرف مغرب و جنوب رویه است

و بنبي راست بر طرف مغرب قریب پنجاه کروه است

و سورت و گجرات بطرف مغرب و شمال رویه است اندازي صد و سي کروه است
و اورنگ آباد بطرف مشرق هفتاد کروه

و بطرف مغرب کناره دریاي شور بنبي و سالست دو سي وغیره

و بطرف

a general ſatisfaction prevails among them, and they are always ready at a call with their quota of troops, and march with alacrity upon whatever ſervice they are ordered to undertake. At preſent Sakharam Baboo cauſes great diſcontents among the chiefs, by canvaſſing their accounts, and making demands on the jageerdars, in a manner very different from the uſage of former Paiſhwahs; hence numbers are diſaffected, and time muſt diſcover what it is that Providence deſigns to bring about by that means.

ANOTHER cuſtom is, that when one of their chiefs that held employments, or jageers, &c. dies, his ſon, though of inferior abilities, or an infant, ſucceeds * immediately to the employment, the buſineſs of which is conducted by a deputy till he becomes of age, and the monthly ſtipend, or jageer, &c. is given to his family and relations. Nor are the effects of deceaſed perſons ever ſeized and appropriated by government, in the manner that has been practiſed under the Emperors of Hindoſtan.

To the ſouth-weſt of Poonah, at the diſtance of fifty coſs, is the fort of Sattarah.

BOMBAY is about fifty coſs diſtant due weſt.

SURAT and Guzerat are to the north-weſt, about 130 coſs diſtant.

AURUNGABAD ſtands eaſt of Poonah about ſeventy coſs.

BOMBAY, Salſet, Baſſeen, &c. ſtand on the ſhore of the ſalt ſea towards the weſt.

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* This is alſo liable to ſome exceptions; for, though great attention is paid to the claims of repreſentatives of great families, when thoſe repreſentatives are themſelves men of merit and ability, yet when it happens otherwiſe, the jageers and employments are at length uſually taken from them, and given to perſons from whom the ſtate has better expectations.

AND

وبطرف مغرب وجنوب رويه ملک کوکن متعلقه مرهته است

کوکن ملک خوب است اکثر چيزهاي مثل برنج وغيره ازانجا مي آيد وپيشوا وغيره سرداران
اکثر براهمن کوکني ميګويانند همون ملک کوکن صوبه است وبراهمنان دوقسم اند يکي قوم ديسي
که باشندهٔ اورنک آباد وغيره وديګر کوکني

بطرف جنوب ومشرق رويه ملکهاي عمل مرهته بسيار است ازقريب تا سرحد ملک کرناتک
ورامیشر که جاي معبد سترک هندوان مثل کاسي مشهور است ازپونه سه صد کروه وملک پناله جاګير
بهونسله تا سرحد نانور وغيره ملک متعلقه حيدر نايک

وبطرف مشرق وشمال رويه سرکار آسير وبرهان پور وصوبه خانديس هشتاد کروه است ازپونه
وبطرف شمال ومغرب رويه نصف ملک ګجرات وپرکنه بهروچ وغيره در تصرف پيشواي
مرهته است

وسیواي

And the country of Kokun, which belongs to the Marrattas, lies ſouth-weſt of Poonah.

Kokun is a fine country, and produces rice and ſuch things in abundance, with which it ſupplies Poonah. The Paiſhwah and the other chiefs are moſtly Kokun Brahmans. This province is called a Soobah. The Brahmans of Poonah may be divided into two ſorts; the Dêſy Brahmans, who are thoſe of Aurungabad and thoſe parts: the other, thoſe of Kokun.

To the ſouth and eaſt are alſo many countries under the government of the Marrattas, extending from the parts adjacent *to Poonah* to the boundaries of the *Carnatic* *, and Rameſer (which is a place of worſhip of the Hindoos, as famous as that of Kaſy, at 300 coſs diſtance from Poonah), and *Panâlah*, a jageer of the Bhonſalahs, and to the boundary of Nelloor, &c. the country of Heider Naig.

To the eaſt and north are ſituated the Serkar of Aſair, Burhaunpoor, and the Soobah of Khandaiſſe, at the diſtance of eighty coſs from Poonah.

And to the north and weſt are the half of the country of Guzerat, the Pergunnah of *Broanch*, &c. which are in the poſſeſſion of the Marratta Paiſhwah.

* The Carnatic muſt by no means be underſtood here in the confined ſenſe in which the Engliſh receive it. The country governed by Mohammed Aly Khan is only a part of the Carnatic properly ſo called, and ſhould always be termed the *Carnatic Pauyeen Ghaut*, i. e. "that Carnatic which is below the paſſes." In the name Carnatic, ſtanding ſingly, is to be comprehended all the countries lying ſouth of Merch and Bidder, which compoſed the ancient kingdom of Viziapoor. In fact the name of *Carnatic Pauyeen Ghaut* appears to have been given to Mohammed Aly Khan's country by the Moors; for the Marrattas allow that appellation to a very ſmall part of it, and denominate the whole Soobah of Arcot *Dravid-des*, while the Malabars, natives of the country, call it *Soromandelam*, from whence our Coromandel.

What he ſays here with reſpect to the extent of the Marratta dominions ſouthward, applies only to the poſſeſſion they once had of the country of Tanjore, and the tribute they collected from the Tondemans.

Besides

وسيواي اينمملكها پرگنه بهاساوصوبه ايندوروصوبه اوجين وپرگنه سرونج وصوبه كالپي كه غازي الدين خان
وزير براي مدد و آمداد فوج مرهته اين همه صوبه را جاكير داده بود تا حال در تصرف مرهته است و اين
محالات در جاكير تكوجي هولكر و سنديه است پنجاه شست هزار سوار تعيناتي هندوستان
اند ماحصل اينمملك ها بعد از اخراجات سپاه تعيناتي هندوستان هرچه باقي باشد بحضور پيشوا
ارسال ميدارند

مداخلت همكي ملك متعلقه مرهته دوازده كروراست ازانجمله خرج جاكيرات سپاه تعيناتي
هندوستان منهاشد قريب پنج كرور در تصرف پيشوااست واين پنج كرور هم در مصارف
سپاه نقدي وخرج قلعجات كه هفتصد قلعه خورد وكلان در متعلقه مرهته است مي آيد در خزانه پيشوا
كاهي يك كرور روپيه نقد موجود پس انداز نشده

وفوج بالكل دولك سوار و پياده مع تعيناتي قلعجات وغيره چهار لك خواهد بود

وهميشه جنك وجدل با حيدر نايك ونواب نظام علي خان وغيره ميشود كاهي امنيت درينمملك
نيست درين صورت ملكها خراب وخسته محض شده

Besides all theſe countries, the Pergunnah of Bhêlſa, the Soobah of Endour *, the Soobah of Udgein, the Pergunnah of Seronje, the Soobah of Kalpy †, were all made over to the Marrattas in jageer, by Gauzy ud Deen Khaun, in conſideration of the ſupport and aſſiſtance afforded him by the Marratta forces, and they ſtill remain in their poſſeſſion. The above Mahals are included in the jageers of Tukkojee Holker and Sendheeah, that is to ſay, there are about 50,000 or 60,000 horſe appointed on the ſide of Hindoſtan, which theſe two chiefs pay out of the produce of theſe countries, and tranſmit the balance to the Paiſhwah.

The actual revenue derived from all the countries dependent on the Marrattas is about twelve Crore, from which when we deduct the jageers, and the expence of the troops ſtationed on the ſide of Hindoſtan proper, there will remain about five Crore at the diſpoſal of the Paiſhwah; and out of this he has to pay all thoſe troops who receive their allowances in ready money (سپاه نقدی) and to defray the charges of the forts, which are, large and ſmall, in number about ſeven hundred: ſo that there is never a balance of ſo much as one Crore of Rupees in ready money remaining in the treaſury of the Paiſhwah ‡.

The full number of the troops is about two hundred thouſand horſe and foot; but including the garriſons of the forts, and other places, we may reckon it four hundred thouſand.

The Marrattas are always at war with Heider Naig, or the Navaub Nizam Aly Khan, or others. Their country is never in perfect tranquillity, and hence it is exceeding deſolate and waſte.

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* Endour is a Pergunnah.

† Kalpy is not a Soobah, but a Pergunnah.—To theſe muſt be added the Pergunnah of Dhar; the fort of which, bearing the ſame name, is very famous for its ſtrength, and is ſaid to have been built by the celebrated Rajah Bhoj, who made it his capital. It is ſituated at the diſtance of about twenty-four Bengal coſs from the city of Udgein.

‡ This, it ſeems, is true at preſent; but Maudheverow, it is ſaid, had two Crore of Rupees in his treaſury at the time of his death, moſt of which fell afterwards into the hands of Ragonauth Row, and was diſſipated by him on his acceſſion to the government, and his expedition towards the Carnatic.

والحال با نواب نظام علي خان بهادر صلح است و بنابر هنكامه وفتور رگهناتهه راو خلل در ملك بسيار است واز طرف زمينداران كوهي وحيدر نايك وآنطرف هندوستان كوسائين وراجه همت بهادر وراجه كوهد وغيره بر صوبه كالپي وغيره وسركار كواليار متصرف شده وحيدر نايك نيز چند ملك گرفته همين كه از طرف رگهناتهه راو خاطر جمع شوند فوج مرهته بهر طرف خواهد رفت

انتخاب

They are at prefent at peace with the Navaub Nizam Aly Khan Behaudur, but their country is in much confufion on account of their difcontents with Ragonauth Row; advantage of which has been taken by the Zemindars of the hills on every fide, and by Heider Naig. On the fide of Hindoftan the Gofayn Rajah Himmut Behaudur, and the Rajah of Gohud, &c. have feized the Soobah of Kalpy *, &c. and the Serkar of Gualier †; and Heider Naig has alfo poffeffed himfelf of fome of their countries on his fide; but as foon as they can promife themfelves fecurity with refpect to Ragonauth Row, their armies will iffue forth on every fide.

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* It ought to be written "the Pergunnah of Kalpy." Rajah Himmut Behaudur did indeed take Kalpy in the time, and under the orders, of Shujaa ud Dowlah, but was foon driven out of it again by the Marratta forces, under the command of Vitthel Sivadeo, Nauroo Sunker, Govind Pundet, &c.

† The Rajah of Gohud got poffeffion of the open country, and a few mud forts in the Serkar of Gualier, but was never able to get poffeffion of the fort of that name, till the Englifh took it for him.

انتخاب از يوسف زليخا من تصنيف مولوي جامي

درآمد ناگهش از در جواني . چه ميگويم جواني بلكه جاني

همايون پيكري از عالم نور . بباغ خلد كرده غارت حور

☞ *The* Perſian *is omitted here, as the Tranſlation deviates too much; a full deſcription of* Joseph, *being hurried over merely to connect the Story.*

EXTRACTS FROM THE YUSEF ZELEKHA OF JAMI.

BY THOMAS LAW, ESQ.

(Continued from Page 127.)

A YOUTH advanc'd, with each attractive grace,
Say rather one of the ethereal race:

Such radiant beauty ſtruck the dazzled ſight,
He ſeem'd a ſpirit from the realms of light.

This heav'nly form, with brighteſt luſtre ſhone,
The Hoory's promis'd charms were all outdone:

A waning moon his riſing forehead ſeem'd,
His arching brows like double rainbows gleam'd:

Each eye-laſh full of love's quick piercing darts,
Too ſure to wound too many tender hearts:

Adown his ſhoulders wav'd the curling hair,
For playful innocence a tangling ſnare:

His form the cypreſs elegance expreſs'd,
To raiſe the tree of love on beauty's breaſt:

His ruby lips ambroſial ſweets diſtill,
He ſmiles, her boſom throbs, her pulſes thrill:

Enrapt ZELEKHA, all her ſoul on fire,
Shrunk from herſelf, yet ſtruggling with deſire.

The

سحر چون زاغ شب پرواز برداشت   خروس صبحگاه آواز برداشت
عنادل لحن دلکش برکشیدند   لحاف غنچه از گل بر کشیدند
سمن از آب شبنم رويخود شست   بنفشه جعد عنبر بوي خود شست
زليخا همچنان در خواب نوشين   دلش را روي در محراب دوشين
کنيزان روي بر پايش نهادند   پرستاران بدستش بوسه دادند
گريبان مطلع خورشيد و مه کرد   ز مطلع سر زده هر سو نگه کرد
نديد از گل رخ دوشين نشاني   چو غنچه شد فرو در خود زماني
بران شد کز غم آن سرو چالاک   گريبان همچو گل بر تن زند چاک
ولي شرم کسان بگرفت دستش   بدامان صبوري پاي بستش
نهان ميداشت رازش در دل تنگ   چو کان لعل و لعل اندر دل سنگ
فرو مي خورد چون غنچه بدل خون   نميداد از درون يک شمه بيرون
لب آن با کنيزان در حکايت   دل و جان زان حکايت در شکايت
زبانش با حريفان در فسانه   بدل از داغ عشقش صد زبانه
نظر بر صورت اغيار ميداشت   ولي پوشيده دل با يار مي داشت
عنان دل بدستش خود کجا بود   که هر جا بود با آن دل ربا بود

و

The raven night now ſlowly wings its way,
The bird of morning hails the new-born day:

Th' enchanting warblers ſing in rival pride,
The blooming roſebuds throw their veils aſide:

The virgin jeſs'mine bathes her face in dew,
The violet ſcents her locks of azure hue:

Yet ſtill ZELEKHA ſunk in pleaſing reſt,
In doubtful dreams on raptur'd joys poſſeſt.

The damſels round their ſleeping miſtreſs ſtand,
Now kiſs her feet, now gently touch her hand:

AURORA riſes bluſhing from her bed,
Unveil'd, ZELEKHA gently lifts her head:

Around ſhe darts her luſtre-beaming eyes,
No more the blooming viſion ſhe deſcries.

Awake to ſorrow, now no more appears
The moving cypreſs, which her ſoul endears:

Her powers of reaſon wild deſpair diſarms,
Prompting to ſcatter all her roſeate charms:

But conſcious ſhame her haſty hand with-holds,
And decent pride immodeſt rage controuls.

The bluſhing ſecret in her breaſt alone,
Lay like the ruby in the heart of ſtone:
The life-blood to its inmoſt cell withdrew,
Contracted like the roſebud from the view.

She ſpeaks her damſels with a chearful mien,
How ill according with the pangs within:

Smiling, to all ſhe wears the face of joy,
A thouſand flames her burning breaſt deſtroy:

Her looks directed to her female friends,
Her heart in private on her love attends.

Has ſhe the reins of love at her command?
Her heart-allurer holds them in his hand.

Thus

ولي کر عشق در کام نهنک است زجست و جوی کامش پای لنکست
برون از یار خود کامي ندارد درونش با کس آرامي ندارد
اکر کوید سخن با یار کوید وکر جوید مراد از یار جوید
هزاران بار جانش برلب آمد که تا آن روز محنت را شب آمد
شب آمد ساز کار عشق بازان شب آمد رازدار عشقبازان
ازان بر روز شان شب اختیار است که آن یک پرده در وین پرده دار است
چو شب شد روي در دیوار غم کرد بزاري پشت خود چون چنک خم کرد
ز تار اشک بست او تار بر چنک بدل پردازي خود ساخت آهنک
زناله نغمهٔ جان کاه برداشت بزیر و بم فغان و آه برداشت
خیال یار پیش دیده بنشاند هم از دیده هم از لب کوهر افشاند
که اي پاکیزه کوهر از چه کاني که دارم از تو این کوهر فشاني
دلم بردي و نام خود نکفتي نشاني از مقام خود نکفتي
نمیدانم که نامت از که پرسم کجا یابم مقامت از که پرسم
اکر شاهي ترا آخر چه نام است وکر ماهي ترا منزل کدام است
مبادا هیچ کس چون من کرفتار که نی دل دارم اندر کف نه دلدار

Thus in the crocodile's remorſeleſs jaw,
In vain the captive ſtruggles to withdraw:

Th' enchanted lover has but one intent,
Her mind upon one object wholly bent.

She ſpeaks, one theme alone her words can fire,
She looks, one ſight alone her eyes admire:

Life hovering on her lip prepar'd for flight,
When hateful day reſign'd to welcome night.

Night came, accompliſher of amorous bliſs,
Kind confidant of love's extatic kiſs:
Night more than day deſiring lovers hail,
For *that* withdraws, but *this* beſtows the veil.

Conceal'd by night ſhe gives her griefs to flow,
And ſeeks in ſolitude relief from woe.

Bent down with pain, her form a harp appears,
The chords reſembled by her trickling tears:

Her ſorrow iſſues forth heart-piercing tones,
Now ſink the ſoul with melancholy moans:

Each note of harmony her grief ſupplies,
Loud lamentations ſoftly fall to ſighs.

Behold again the fond idea riſe,
The brighteſt gems fall from her lips and eyes.

" Say, dazzling gem, whoſe rays reſiſtleſs ſhine,
" Whence come you? tell me from what hidden mine,

" You ſtole my heart, and yet your name conceal'd,
" Not e'en your bleſt abode to me reveal'd?

" Whom can I aſk to learn your pleaſing name?
" Where find the happy place from whence you came?

" Are you a prince, yet deign your name to tell,
" Are you a moon, ſay in what heaven you dwell?

" Too cruel caſe, ſure none like me undone,
" My heart, my peace, e'en hope for ever gone.

" In-

كلي بودم زكلزار جواني   تر و تازه چوآب زندكاني

نه هركز برسرم بادي وزيده   نه درپا هركزم خاري خليده

بيك عشوه مرا برباد دادي   هزارم خار بربستر نهادي

" In youth's gay garden, like a flower I rose,
" Pure and unruffl'd as life's water flows:

* " My damask cheek no winds allow'd to meet,
" No cruel thorns to pierce my tender feet:

" Given to the winds away my peace is blown,
" Upon my bed unnumber'd thorns are strown."

---

* He permitted not the winds of Heav'n
To visit my face too roughly. SHAKESP. *Hamlet.*

A HYMN TO GANGA'.

THE ARGUMENT.

THIS poem would be rather obscure without geographical notes; but a short introductory explanation will supply the place of them, and give less interruption to the reader.

We are obliged to a late illustrious *Chinese* monarch named Can-hí, who directed an accurate survey to be made of *Pôtyid* or (as it is called by the *Arabs*) *Tebbut*, for our knowledge, that a chain of mountains nearly parallel with *Imaus*, and called *Cantésè* by the *Tartars*, forms a line of separation between the sources of two vast rivers; which, as we have abundant reason to believe, run at first in opposite directions, and, having finished a winding circuit of two thousand miles, meet a little below *Dhácà*, so as to inclose the richest and most beautiful peninsula on earth, in which the British nation, after a prosperous course of brilliant actions in peace and war, have now the principal sway. These rivers are *deified* in India; that, which rises on the *western* edge of the mountain, being considered as the daughter of Maha'-de'va or Siva, and the other as the son of Brahma': their loves, wanderings, and nuptials are the chief subject of the following Ode, which is feigned to have been the work of a Bra'hmen, in an early age of Hindu antiquity, who, by a prophetical spirit, discerns the toleration and equity of the British government, and concludes with a prayer *for its peaceful duration under good laws well administered*.

After a general defcription of the *Ganges*, an account is given of her fabulous birth, like that of *Pallas*, from the forehead of *Siva*, the *Jupiter Tonans* and *Genitor* of the *Latins*; and the creation of her lover by an act of *Brahmà's* will is the fubject of another ftanza, in which his courfe is delineated through the country of *Pôtyid*, by the name of *Sanpò*, or *Supreme Blifs*, where he paffes near the fortrefs of *Rimbù*, the ifland of *Palté* or *Yambrò* (known to be the feat of a high prieftefs almoft equally venerated with the Goddefs *Bhawání*) and *Trafhilhumbo*, (as a *Pôtya* or *Tebbutian* would pronounce it) or the facred manfion of the *Lama* next in dignity to that of *Pótala*, who refides in a city, to the fouth of the *Sanpò*, which the *Italian* travellers write *Sgigatzhè*, but which, according to the letters, ought rather to be written in a manner, that would appear ftill more barbarous in our orthography. The *Brahmaputra* is not mentioned again till the *twelfth* ftanza, where his progrefs is traced, by very probable conjecture, through *Rangamáti*, the ancient *Rangamritică* or *Rangamar*, celebrated for the fineft fpikenard, and *Srîhàt* or *Siret*, the *Serratæ* of *Elian*, whence the fragrant effence extracted from the *Malobathrum*, called *Sádah* by the *Perfians*, and *Téjapátra* by the *Indians*, was carried by the *Perfian* gulf to *Syria*, and from that coaft into *Greece* and *Italy*. It is not, however, pofitively certain, that the *Brahmaputra* rifes as it is here defcribed: two great geographers are decidedly of oppofite opinions on this very point; nor is it impoffible that the *Indian* river may be one arm of the *Sanpò*, and the *Nau-cyan*, another; diverging from the mountains of *Afhám*, after they have been enriched by many rivers from the rocks of *China*.

The *fourth* and *fifth* ftanzas reprefent the Goddefs obftructed in her paffage to the weft by the hills of *Emodi*, fo called from a *Sanfcrit* word fignifying *fnow*, from which alfo are derived both *Imaus* and *Himâlaya* or *Himola*. The *fixth* defcribes her, after her entrance into *Hindúftan* through the ftraits of *Cúpala*, flowing near *Sambal*, the *Sambalaca* of *Ptolemy*, famed for a beautiful plant of the like name, and thence to the once opulent city and royal place of refidence, *Cânyacuvja*, erroneoufly named *Calinipaxa* by the *Greeks*, and *Canauj*, not very accurately, by the modern *Afiaticks*:

here

here ſhe is joined by the *Calinadi*, and purſues her courſe to *Prayága*, whence the people of *Bahár* were named *Praſii*, and where the *Yamunà*, having received the *Sereſwatì* below *Indrapreſt'ha* or *Dehlì*, and watered the poetical ground of *Mat'hurà* and *Agarà*, mingles her noble ſtream with the *Gangà* cloſe to the modern fort of *Ilahábàd*. This place is conſidered as the confluence of *three* ſacred rivers, and known by the name of *Trivéni*, or the *three plaited locks*; from which a number of pilgrims, who there begin the ceremonies to be completed at *Gayà*, are continually bringing vaſes of water, which they preſerve with ſuperſtitious veneration, and are greeted by all the *Hindus*, who meet them on their return.

Six of the principal rivers, which bring their tribute to the *Ganges*, are next enumerated, and are ſuccinctly deſcribed from real properties: thus the *Gandac*, which the *Greeks* knew by a ſimilar name, abounds, according to *Giorgi*, with *crocodiles* of enormous magnitude; and the *Mahanadi* runs by the plain of *Gaura*, once a populous diſtrict with a magnificent capital, from which the *Bengaleſe* were probably called *Gangaridæ*, but now the ſeat of deſolation, and the haunt of wild beaſts. From *Prayága* ſhe haſtens to *Cásì*, or as the *Muſlimans* name it, *Benáres*; and here occaſion is taken to condemn the cruel and intolerant ſpirit of the crafty tyrant Aurangzíb, whom the *Hindus* of *Caſhmìr* call *Aurangásùr*, or the *Demon*, not the *Ornament*, of the *Throne*. She next bathes the ſkirts of *Pátaliputra*, changed into *Patna*, which, both in ſituation and name, agrees better on the whole with the ancient *Palibothra*, than either *Prayága*, or *Cányacuvja*: if *Megaſthenes* and the ambaſſadors of *Seleucus* viſited the laſt named city, and called it *Palibothra*, they were palpably miſtaken. After this are introduced the beautiful hill of *Muctigiri*, or *Mengìr*, and the wonderful pool of *Sítá*, which takes its name from the wife of *Ráma*, whoſe conqueſt of *Sinhaldwip*, or *Sílàn*, and victory over the giant *Ráwan*, are celebrated by the immortal *Válmíci*, and by other epick poets of *India*.

The pleaſant hills of *Cáligràm* and *Gangá-presàd* are then introduced, and give occaſion to deplore and extol the late excellent Augustus Clevland, Eſq. who nearly

nearly completed by lenity the glorious work, which ſeverity could not have accompliſhed, of civilizing a ferocious race of *Indians*, whoſe mountains were formerly, perhaps, a rocky iſland, or waſhed at leaſt by that ſea, from which the fertile champaign of *Bengal* has been gained in a courſe of ages. The weſtern arm of the *Ganges* is called *Bhágirathì*, from a poetical fable of a demigod or holy man, named *Bhágírat'ha*, whoſe devotion had obtained from *Siva* the privilege of leading after him a great part of the heavenly water, and who drew it accordingly in two branches; which embrace the fine iſland, now denominated from *Káſimbázàr*, and famed for the defeat of the monſter *Sirájuddaulah*, and, having met near the venerable *Hindu* ſeminary of *Nawadwìp* or *Nedíyá*, flow in a copious ſtream by the ſeveral *European* ſettlements, and reach the Bay at an iſland which aſſumes the name of *Ságar*, either from the *Sea* or from an ancient Raja of diſtinguiſhed piety. The *Sundarabans* or *Beautiful Woods*, an appellation to which they are juſtly entitled, are incidentally mentioned, as lying between the *Bhágirat'hì* and the *Great River*, or *Eaſtern* arm, which, by its junction with the *Brahmaputra*, forms many conſiderable iſlands; one of which, as well as a town near the conflux, derives its name from *Lacſhmì*, the Goddeſs of Abundance.

It will ſoon be perceived, that the *form* of the ſtanza, which is partly borrowed from Gray, and to which he was probably partial, as he uſes it *ſix* times in *nine*, is enlarged in the following Hymn by a line of *fourteen* ſyllables, expreſſing the long and ſolemn march of the great *Aſiatick* rivers.

THE

THE

HYMN.

HOW sweetly GANGÁ smiles, and glides
Luxuriant o'er her broad autumnal bed!
Her waves perpetual verdure ſpread,
Whilſt health and plenty deck her golden ſides:
As when an eagle, child of light,
On *Cambala's* unmeaſur'd height,
By *Pótala*, the pontiff's throne rever'd,
O'er her eyry proudly rear'd
Sits brooding, and her plumage vaſt expands,
Thus GANGÁ o'er her cheriſh'd lands,
To *Brahmá's* grateful race endear'd,
Throws wide her foſt'ring arms, and on her banks divine
Sees temples, groves, and glitt'ring tow'rs, that in her cryſtal ſhine.

ABOVE the ſtretch of mortal ken,
On bleſs'd *Cailáſa's* top, where ev'ry ſtem
Glow'd with a vegetable gem,
MAHE'SA ſtood, the dread and joy of men;
While *Párvatí*, to gain a boon,
Fix'd on his locks a beamy moon,
And hid his frontal eye, in jocund play,
With reluctant ſweet delay:

All

All nature ſtraight was lock'd in dim eclipſe,
Till *Bráhmans* pure, with hallow'd lips
And warbled pray'rs, reſtor'd the day;
When GANGA′ from his brow by heav'nly fingers preſs'd
Sprang radiant, and deſcending grac'd the caverns of the weſt.

THE ſun's car blaz'd, and laugh'd the morn;
What time near proud *Cantéſa's* eaſtern bow'rs,
(While *Dévatà's* rain'd living flow'rs)
A river-god, ſo *Brahmà* will'd, was born,
And roll'd mature his vivid ſtream
Impetuous with celeſtial gleam:
The charms of GANGA′, through all worlds proclaim'd,
Soon his youthful breaſt inflam'd,
But deſtiny the bridal hour delay'd;
Then, diſtant from the weſt'ring maid,
He flow'd, now bliſsful *Sanpò* nam'd,
By *Paltè* crown'd with hills, bold *Rimbu's* tow'ring ſtate,
And where ſage *Traſhilhumbo* hails her *Lama's* form renate.

BUT ſhe, whoſe mind, at *Siva's* nod,
The picture of that ſov'reign youth had ſeen,
With graceful port and warlike mien,
In arms and veſture like his parent God,
Smit with the bright idea ruſh'd,
And from her ſacred manſion guſh'd,
Yet ah! with erring ſtep—The weſtern hills
Pride, not pious ardour, fills:
In fierce confed'racy the giant bands
Advance with venom-darting hands,
Fed by their own malignant rills;

Nor

Nor could her placid grace their ſavage fury quell:
The madding rifts and ſhould'ring crags her foamy flood repell.

"Confusion wild and anxious wo
"Haunt your waſte brow, ſhe said, unholy rocks,
"Far from theſe nectar-dropping locks!
"But thou, lov'd Father, teach my waves to flow."
Loud thunder her high birth confeſs'd;
Then from th' inhoſpitable weſt
She turn'd, and, gliding o'er a lovelier plain,
Cheer'd the pearled Eaſt again:
Through groves of nard ſhe roll'd, o'er ſpicy reeds,
Through golden vales and em'rald meads;
Till, pleas'd with Indra's fair domain,
She won through yielding marl her heav'n-directed way:
With lengthen'd notes her eddies curl'd, and pour'd a blaze of day.

Smoothly by *Sambal's* flaunting bow'rs,
Smoothly ſhe flows, where *Calinadi* brings
To *Cányacuvja*, ſeat of kings,
On proſtrate waves her tributary flow'rs;
Whilſt *Yamunà*, whoſe waters clear
Fam'd *Indrapreſtha's* valleys cheer,
With *Sereſwati* knit in myſtick chain,
Gurgles o'er the vocal plain
Of *Mathurà*, by ſweet *Brindávan's* grove,
Where *Gópa's* love-lorn daughters rove,
And hurls his azure ſtream amain,
Till bleſt *Prayága's* point beholds three mingling tides,
Where pilgrims on the far-ſought bank drink nectar, as it glides.

From

From *Himola's* perennial ſnow,
And ſouthern *Palamau's* leſs daring ſteep,
Sonorous rivers, bright though deep,
O'er thirſty deſerts youth and freſhneſs throw.
'A goddeſs comes,' cried *Gumti* chaſte,
And roll'd her flood with zealous haſte:
Her follow'd *Sona* with pellucid wave
Dancing from her diamond cave,
Broad *Gogra*, ruſhing ſwift from northern hills,
Red *Gandac*, drawn by crocodiles,
(Herds, drink not there, nor, herdſmen, lave!)
Coſa, whoſe bounteous hand *Népálian* odour flings,
And *Mahanadi* laughing wild at cities, thrones, and kings.

Thy temples, Cásí, next ſhe ſought,
And verd'rous plains by tepid breezes fann'd,
Where health extends her pinions bland,
Thy groves, where pious *Válmic* ſat and thought,
Where *Vyáſa* pour'd the ſtrain ſublime,
That laughs at all-conſuming time,
And *Bráhmans* rapt the lofty *Véda* ſing.
Ceaſe, oh! ceaſe—a ruffian king,
The demon of his empire, not the grace,
His ruthleſs bandits bids deface
The ſhrines, whence gifts ethereal ſpring:
So ſhall his frantick ſons with diſcord rend his throne,
And his fair-ſmiling realms be ſway'd by nations yet unknown.

Less hallow'd ſcenes her courſe prolong;
But *Cáma*, reſtleſs pow'r, forbids delay:
To Love all virtues homage pay,
E'en ſtern religion yields. How full, how ſtrong

Where

Her trembling panting surges run,
Where *Pátali's* immortal son
To domes and turrets gives his awful name
Fragrant in the gales of fame!
Nor stops, where RÁMA, bright from dire alarms,
Sinks in chaste *Sítá's* constant arms,
While bards his wars and truth proclaim:
There from a fiery cave the bubbling crystal flows,
And *Mucgir*, delightful hill, with mirth and beauty glows.

Oh! rising bow'rs, great *Cálí's* boast,
And thou, from *Gangà* nam'd, enchanting mount,
What voice your wailings can recount
Borne by shrill echoes o'er each howling coast,
When He, who bade your forests bloom,
Shall seal his eyes in iron gloom?
Exalted youth! The godless mountaineer,
Roaming round his thickets drear,
Whom rigour fir'd, nor legions could appall,
I see before thy mildness fall,
Thy wisdom love, thy justice fear:
A race, whom rapine nurs'd, whom gory murder stains,
Thy fair example wins to peace, to gentle virtue trains.

But mark, where old *Bhágírath* leads
(This boon his pray'rs of *Mahádèv* obtain:
Grace more distinguish'd who could gain?)
Her calmer current o'er his western meads,
Which trips the fertile plains along,
Where vengeance waits th' oppressor's wrong;
Then girds, fair *Nawadwíp*, thy shaded cells,
Where

Where the *Pendit* muſing dwells ;
Thence by th' abode of arts and commerce glides,
Till *Ságar* breaſts the bitter tides :
While She, whom ſtruggling paſſion ſwells,
Beyond the labyrinth green, where pards by moonlight prowl,
With rapture ſeeks her deſtin'd lord, and pours her mighty ſoul.

Meanwhile o'er *Pótyid's* muſky dales,
Gay *Rangamar*, where ſweeteſt ſpikenard blooms,
And *Siret*, fam'd for ſtrong perſumes,
That, flung from ſhining treſſes, lull the gales,
Wild *Brahmaputra* winding flows,
And murmurs hoarſe his am'rous woes ;
Then, charming Gangá ſeen, the heav'nly boy
Ruſhes with tumultuous joy :
(Can aught but Love to men or Gods be ſweet ?)
When ſhe, the long-loſt youth to greet,
Darts, not as earth-born lovers toy,
But blending her fierce waves, and teeming verdant iſles ;
While buxom *Lacſhmí* crowns their bed, and ſounding ocean ſmiles.

What name, ſweet bride, will beſt allure
Thy ſacred ear, and give thee honour due ?
Viſhnupedì? Mild *Bhíſhmaſú?*
Smooth *Suranimnagà?* *Triſrótà* pure ?
By that I call ? Its pow'r confeſs ;
With growing gifts thy ſuppliants bleſs,
Who with full ſails in many a light-oar'd boat
On thy jaſper boſom float ;
Nor frown, dread Goddeſs, on a peerleſs race
With lib'ral heart and martial grace,
Wafted from colder iſles remote :
As they preſerve our laws, and bid our terror ceaſe,
So be their darling laws preſerv'd in wealth, in joy, in peace !

The

The HISTORY *of the* WORLD. — *Tranflated from the* KHELASSUT UL AKHBAR *of* KHONDEMEER.

(Continued from Page 155.)

The PROPHET HINTELAH *the* SON *of* SEFWAN (1).

TO the learned it is known that, according to many hiftorians, Heber and Saleh were the only prophets raifed up from the time of the flood till the miffion of Abraham; but fince the author of the Tarikh Gozideh has given the ftory of the inhabitants of Refs, and of the miffion of Hintelah Ben Sefwan, immediately after the account of Saleh; and my father (whom God has taken to his mercy) in the Rozit ul Suffah, having placed the life of Zulkernein in the fame order, I fhall act in obedience to thofe two great authorities, and firft give a relation of the prophet Hintelah.

IN the Tarikh Gozideh it is written, that in the lands of the weft there lived a King named Refs (2), and who was of the tribe of Simud. This King at firft worfhipped the true God; but after having enjoyed a long reign, pride and arrogance took poffeffion of him to fuch a degree, that he commanded divine honours to be paid unto him. And the whole tribe abandoned themfelves to the moft abominable and unnatural vices.

WHEN their wickednefs had exceeded all bounds, the God of mercy endowed Hintelah with the gift of prophecy, and commanded him to call them to repentance. Hintelah was of the lineage of Khyer the fon of Joctan (3).

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(1) حنظله بن صفوان (2) رس (3) خیر بن قحطان

WHEN

He for a long time preached righteoufnefs, and prohibited them from their deteftable practices, but it had no effect, fo that not a fingle perfon believed on him: therefore he prayed God, to extirpate the tribe. And the Lord having confented hereto deprived them of rain.

Ress and his people, being diftreffed by the want of water, and knowing Hintelah to be the caufe of the drought, they came and attacked him, and let fly every arrow that was in their quivers. But God having caufed the arrows to rebound upon the affaulters, and a great number of the troops of Refs being thereby flain, himfelf fled to his caftle; where the angel of death haftened after him. Refs fupplicated Uzriel for one year's refpite, and he, by the permiffion of the creator of life and death, having granted the delay, went away.

But the ill-fated wretch in that fpace of time, built ftrong towers of iron, copper, and tin, difregarding the words of the Koran, " Wherever you are death fhall come " to you, even though you be encompaffed by ftrong towers."

When the time which had been allowed him was elapfed, Uzriel fent him to the infernal regions.

To the learned it is well known, that nothing further has come to knowledge regarding Hintelah.

ALEXANDER *the Great, furnamed* Zulkernein (1) *or the two horned.*

In the Rozit ul Suffah it is written, that Mohjahid (2) has recorded a tradition from Abdullah Ben Omar (3), fetting forth that Zulkernein Akber was amongft

(1) سکندر ذوالقرنین اکبر (2) مجاهد (3) عبدالله بن عمر

the

the number of the prophets ſent from God: and in proof of his aſſertion advances, that the Lord himſelf dignified him with the title, ſaying, " I have ſaid O Zulkernein," which diſtinguiſhing manner, could not have been uſed but unto one of the prophets of God. This perſonage is not Alexander of Greece, but is deſcended from Japhet; and the former is of the ſtock of Shem. Sanan Ben Sabit al Aſbehi (1), in his hiſtory ſays, Zulkernein was a native of Europe, and that he was conſtantly engaged in wars againſt the infidels.

When he had formed the reſolution of making expeditions to all parts of the world, he came firſt to Africa, where he remained a year warring againſt the infidels, great numbers of whom he ſlew. From thence he went to the countries of the eaſt; and in the courſe of his journey arrived at a city, which was near unto the territory of Gog and Magog (2). The King of that country came out to meet him with valuable preſents, and became a true believer. Zulkernein beſtowed innumerable bounties and favours on that monarch, and on his ſubjects; and they having complained to him of the ravages of Gog and Magog, who were deſcendants of Menſhuje (3), the ſon of Japhet, he determined to build a rampart, and ordered it to be conſtructed between two mountains which formed the paſs through which that tribe uſed to make their inroads, and harraſs the people. For the conſtruction of the rampart, large ſtones made the foundation till it was even with the ſurface of the earth; then the wall was formed of pieces of iron, lead, copper, and tin, laid one upon the other: in the interſtices were arranged bellows; and fire being ſet to the whole, they blew the bellows till the metals were melted into one ſolid maſs. And they laboured after this manner till the rampart was completed. According to tradition, the length of the wall was 150 farſangs, and the height 2800 cubits. Zulkernein having finiſhed this ſtupendous work, went to the

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(1) سنان بن ثابت الاصبحي (2) ياجوج ماجوج (3) منشج

utter-

uttermoſt parts of the north, and arrived at the city of China (1), which adventure is well known. Afterwards having explored many countries of the ſouth, he came to the territory of Alexandria (2), and there ordered the city of Macedonia (3), to be built. In the Ajaib ul Akhbar (4), it is ſaid, that this city was finiſhed in the ſpace of 150 years. In it was a wall, the plaſter of which was of ſuch brightneſs, that the inhabitants for ſome time wore veils to preſerve their eyeſight. And in one quarter of the town he built a tower 600 cubits in height, in which were many openings from whence the ſea might be viewed; and on the top of the tower was a mirror ſo conſtructed that from whatever quarter an army came towards the city, the inhabitants from looking into that mirror diſcovered who they were. That city flouriſhed for the ſpace of 1500 years, when according to the inſtability of earthly things, it became deſolate, and Alexander of Greece, during his reign, having received intelligence of the condition thereof, built Alexandria on the ſame ſpot.

Summarily, Zulkernein in the latter part of his life, having diſbanded his troops went to Dumet el Jendel (5), and till his death ſpent his whole time in the worſhip of God. " Whoever travels this road, whether he be king or beggar, death " at length overtakes him. In this garden, which is not the ſeat of happineſs, the " graſs is not more periſhable than man."

Of the BIRTH *of* ABRAHAM (6), *and of his* MISSION.

Historians have related, that in the city of Babylon there reigned a King, named Nimrod (7), of the race of Irem, and who was famous for his magnificence and ſplendour; and the extent of his dominions was ſo great, that many authors

(1) ماچين (2) اسكندريه (3) مقدونيا (4) عجايب اخبار
(5) دومة الجندل (6) ابراهيم (7) نمرود

ſay

ſay the whole world was under his ſubjection. He was the firſt who infeſted the human race with tyranny and oppreſſion. Having enjoyed a long reign he became proud and arrogant, inſomuch that he commanded divine honours to be paid him; wherefore having made idols after his own ſemblance, he ordered the people to worſhip them. Azar (1), Abraham's father, (alſo called (2) Tarekh,) who excelled in the art of ſculpture, was Nimrod's prime miniſter and minion.

One day, all the magicians and ſoothſayers being aſſembled together at the court of Nimrod, they concurred in ſaying, "From the aſpect of the heavens "we diſcover, that during the courſe of the preſent year there will be born in the "city of Babylon a perſon, by whoſe means, when he is only a youth, the people "will embrace a new religion, and the royal family will become extinct." Nimrod being greatly troubled at theſe ſayings, appointed ſeventeen perſons for preventing any farther connection between the ſexes, till after the expiration of that period: and he ordered that midwives ſhould without delay go into every houſe, and make themſelves acquainted with the ſtate of all thoſe women who were pregnant; to the end that every male child that ſhould be born might be immediately deſtroyed. Kaſaiy (3) ſays, that in conſequence of this diabolical order, 100,000 children were ſlaughtered.

On the day preceding the night in which Abraham's mother was to conceive, (the magicians having diſcovered the circumſtance,) Nimrod commanded that all the men ſhould depart from the city; and he placed confidential perſons at the gates to prevent their return, and alſo to take care that the women did not evacuate the place. It chanced that at this juncture an affair of much conſequence happened to Nimrod, wherefore from the confidence that he repoſed in Azar, he ſent him to the city to tranſact the buſineſs. Azar went to the palace, and after

(1) آزر (2) تارخ (3) كسائي

having

having finiſhed the buſineſs was about to return, when at that inſtant he beheld his wife, who was walking about, ſhe having come to ſee the curioſities of the palace. And deſire being kindled in his breaſt, he went in unto her, and ſhe conceived. But ſhe kept her conception ſecret. When the days of her pregnancy were accompliſhed, ſhe went unto the deſert and was there delivered of Abraham. Having wrapped up the infant in linen, ſhe laid him in a cave, making faſt the entrance thereof. Whenever ſhe could find an opportunity ſhe went thither to ſee her ſon. Abraham, during this period, ſucked two of his fingers, from one of which iſſued milk, and from the other honey.

Abraham had dwelt in this retirement for the ſpace of fifteen years, when one night having walked out of the cave he ſaw the planet Venus, and he ſaid, *This is my Lord*; but when it began to ſet, he turned away his face, and looking at the moon ſaid, *This is my Lord*; and in like manner the moon alſo ſet; and when the ſun aroſe, Abraham ſaid, *This is my Lord*,—but after that he ſaw it likewiſe ſet, he ſaid with the tongue of inſpiration, "Aſſuredly I direct my face unto him who "created the Heavens, and the earth; I am orthodox, and not one of the idola- "ters."

It is related, that after Abraham had quitted the cave, his mother took him and diſcovered him to his father.

So long as Abraham did not rail againſt the idols, his father behaved towards him with the utmoſt kindneſs and affection. But after that Abraham had received the divine commandment to preach the true religion to all ranks of men, and to prohibit them from the worſhipping of idols, there frequently happened diſputes between Azar and Abraham on this ſubject; and which having been reported to Nimrod, he ordered Abraham to be brought into his preſence. When Abraham was come to Nimrod's tribunal, he did not bow himſelf down like the reſt of the courtiers. Whereof Nimrod ſaid unto him, "Why bow you not down?"

Abraham

Abraham anſwered, "I bow down only unto my God?" Nimrod aſked, "Who "is thy God?" Abraham replied, "It is he who gives life, and who takes it away." Nimrod replied, "Theſe are alſo my attributes." And immediately he ordered two priſoners to be brought before him, one of whom he killed, and the other he ſet at liberty, ſaying, "Behold I take away life, and I beſtow it." Abraham refuſing this argument, demanded a proof in reſpect to light, and ſaid, "My God brings the ſun "out of the eaſt; now if your claim to divinity is true, cauſe it to riſe in the weſt." The infidel was confounded, and became ſilent.

Abraham went out from Nimrod, and exerted all his endeavours to propagate the faith. And as he wanted that the weakneſs and frailty of the idols ſhould be manifeſt to the multitude, he went to the temple of the idols, on a feſtival day, when all the people were gone to the deſert; and he broke in pieces many of the images, and placed an axe on the neck of the largeſt. Afterwards, when the multitude returned from the deſert to the temple, and beheld the ſight, they with lamentations and howlings informed Nimrod of the misfortune that had befallen them. It happened that the multitude, in their return, had overheard Abraham ſaying, in a faint tone of voice, "Verily I ſwear by the Lord, that I will overthrow "your idols;" from whence they concluded that this act proceeded from him. Wherefore news thereof being come to the knowledge of Nimrod, and he having ordered Abraham into his preſence, aſked, "Is it you who have done thus unto "my Gods?" Abraham anſwered, "Whoſoever did it, was mightier than they. Aſk "your idols themſelves if they can tell!" The infidels bent down their heads, and ſaid, "Do you know that they cannot ſpeak!" And again Abraham preached repentance unto them, ſaying, "Alas! ye worſhip falſe Gods; they whom you adore can neither "do you harm nor good. Evil befall ye! why do ye worſhip any beſides the Lord? "why will ye not underſtand?" Nimrod's wrath took flame at this diſcourſe, and having revolved the matter in his own mind, he determined to burn Abraham. For that purpoſe he ordered a large encloſure to be prepared; and having there

collected together a great quantity of wood, they ſet fire to it. By the inſtruction of Satan, he conſtructed a windlaſs, and Abraham being bound hand and foot, was put upon it, and from thence thrown into the fire. When Abraham was falling from the machine, Gabriel came to him and ſaid, "Have you any requeſt to "make?" Abraham anſwered, "I have nothing to aſk from you." Gabriel replied, "Aſk then of him from whom you require it." Abraham returned, "His "knowledge is ſufficient, without my requiſition." At that inſtant the voice of the Lord came ſaying, "O fire become cold, and let Abraham remain in ſafety." And when Abraham deſcended into the fire, there ſprang up verdure on all ſides, decked with various kinds of flowers, and a delightful fountain of water; and an angel in a human form appeared there to keep him company. After ſome days had elapſed, Nimrod went to an eminence to ſpy out the condition of Abraham: and having looked towards the fire, he beheld him ſitting, in company with another perſon, in the midſt of a flower garden. Nimrod being ſtruck with aſtoniſhment at this ſight, called out to Abraham, and aſked him, how it was that he had eſcaped from the flames in this extraordinary manner. Abraham anſwered. "This "has come to paſs through the excellence and beneficence of my God." Nimrod ſaid, "Can you come unto my tribunal?" Abraham anſwered, "Yes," and walking over the live coals, came unto Nimrod. Now once more he called Nimrod to the worſhip of the Almighty. Nimrod anſwered, "My faith muſt be "excuſed; but I will offer a great ſacrifice to your God." Abraham replied, "If "you do not confeſs the unity of the Godhead, your ſacrifice will not be accept-"able." But Nimrod perſiſted in his reſolution, and ſacrificed a great number of cattle, amongſt which were four thouſand oxen. There is a tradition that when Abraham came out of the flames unhurt, Nimrod challenged him to fight, and that Abraham accepted the propoſal; that on the appointed day, Nimrod went to the plain, accompanied by a great number of troops; and Abraham ſtood oppoſite him without any [illegible] attendants, at which Nimrod and his men were in the utmoſt aſtoniſhment. Suddenly, by the [illegible] command of the Moſt High, there came an army of lice, and

and bit the heads and faces of the Nimrodians in ſuch a manner that they were all put to flight. When Nimrod in a ſtate of wonder and diſtraction returned, and ſeated himſelf in his palace, theſe contemptible little vermin preyed upon his lips, and afterwards aſcended into his brain, and ſettled there.

An Account *of* Nimrod's *Aſcent towards the Azure Sky; and of the Departure of* Abraham *from the City of Babylon.*

When Nimrod had repeatedly ſeen the power of God, in reſpect to Abraham, he wanted to go up to heaven, that he might war with the Almighty. He therefore built a tower of an immenſe height, and having aſcended to the top of it, he there beheld the ſky juſt the ſame as it appeared from the earth. He deſcended greatly aſhamed, and as ſoon as he alighted at the bottom of the tower it fell down, and a loud noiſe was heard by the people of Babylon. Nimrod having another time thought of aſcending to heaven, he ordered four young vultures to be trained up. When the vultures were full grown, he conſtructed a machine ſufficiently large to contain two perſons, and to which there were two doors. And having kept the vultures without food for ſome days, he placed himſelf in the machine with one of his nobles, and faſtening four pieces of fleſh to the upper corners of the machine, he tied the vultures to the four feet thereof. The vultures ſeeing the fleſh over their heads, ſupported the machine with all their ſtrength, and flew upwards. After they had kept aſcending for the ſpace of three days and three nights, Nimrod looked out of the machine towards heaven, and beheld the ſky juſt the ſame as it appeared from the earth; and upon looking down towards the earth, he ſaw nothing but darkneſs. Therefore being doubtful, he ordered his companion to remove the fleſh to the lower part of the machine. The courtier having done as he was commanded, the vultures deſcended, and Nimrod alighted on the earth with ſhame and confuſion.

When

When he had reigned for the ſpace of 400 years, the lice which had taken poſſeſſion of his brain, cauſed him to be enrolled amongſt the chiefs of the infernal regions.

Some hiſtorians ſay, that the ſtory of Nimrod challenging Abraham to battle, and of the lice getting into his brain, happened after this event—God knows the truth.

The author of the Akhbar al Zeman (1) relates, that when Abraham eſcaped from the flames, Nimrod called him into a privacy and ſaid, "Becauſe of this "new religion which you have introduced, the affairs of my government ſuffer "great injury: it is therefore neceſſary that you depart from hence and ſince "you have ſuch a Providence, you will never want protection." Abraham having conſented to this propoſal, departed towards Syria along with Lot (2), (who was the ſon of Haran his nephew) and Sarah (3), his couſin-german. On the journey he married Sarah.

When they arrived in Egypt, the King of that time, who was Sanan the ſon of Alwan (4), received intelligence that a ſtranger was come, and had brought a beautiful woman along with him. And the King having ſent for Sarah, when he reached out his hand towards her, it became withered. Wherefore he entreated Sarah and ſaid, "If you will reſtore me my hand again, I will ceaſe "to moleſt you." At the prayer of Sarah, his hand became whole, and this was repeated three times. Afterwards he preſented Sarah with a female ſlave named Hagar (5), and gave her leave to depart. And theſe things having come to the knowledge of Abraham, he haſtened from Egypt towards the borders of Paleſtine. Having dug a well in a deſert where before there was no water, the

(1) اخبار الزمان (2) لوط بن هاران (3) ساره (4) سنان بن علوان (5) هاجره

inhabitants

inhabitants flocked to the well. When the provifions which Abraham had brought from Egypt were exhaufted, he took a fack in his hand, and went out of his houfe in fearch of wheat. After defpairing of being able to procure wheat, he, in order to comfort the mind of Sarah, filled the fack with fand, and returned home. And being depreffed with grief, he fell afleep: when Hagar having found the fack full of wheat, fhe ground fome in the mill, and baked bread. When Abraham awoke, and faw what had come to pafs, he returned thanks and praife unto the donor. Some of the wheat he expended in fowing; and in a fhort time a great multitude of people having fettled in that place, they called it the city of Abraham. And Abraham's circumftances being improved, he lived with great hofpitality. But at length, having experienced inconveniences from the people who had fettled in that place, he came out from amongft them, and dwelt on the borders of Paleftine, in the city of Kibt (1), fituated in the plain of Hebron (2), and now called Kuds Khalil (3).

(1) قبط (2) حبرون (3) قدس خليل

The

The VOYAGES *and* TRAVELS *of* M. CÆSAR FREDERICKE.

(*Continued from Page* 178.)

C O C H I N.

COCHIN is next unto Goa, the chiefeſt place that the Portugals have in the Indies, and there is great trade of ſpices, drugs, and all other ſorts of merchandize for the kingdom of Portugal; and there within the land is the kingdom of pepper, which pepper the Portugals lade in their ſhips by bulk, and not in ſacks: the pepper that goeth for Portugal, is not ſo good as that which goeth for Mecca, becauſe that in times paſt the officers of the king of Portugal made a contract with the king of Cochin, in the name of the king of Portugal, for the prices of pepper, and by reaſon of that agreement between them at that time made, the prices can neither riſe nor fall, which is a very low and baſe price, and for this cauſe the villains bring it to the Portugals green and full of filth. The Moors of Mecca, that give a better price, have it clean and dry, and better conditioned. All the ſpices and drugs that are brought to Mecca, are ſtolen from thence as contraband. Cochin is too cities, one of the king of Portugals, and another of the king of Cochin, is a mile and a half up higher in the land, but they are both ſet on the banks of one river, which is very great and of a good depth, which river cometh out of the mountains of the king of the pepper, which is a king of the Gentiles, in whoſe kingdom are many Chriſtians of Saint Thomas's order: the king of Cochin is alſo a king of the Gentiles, and a great faithful friend to the king of Portugal, and to thoſe Portugals which are married and are citizens in the city Cochin of the Portugals. And by this name of Portugals, throughout all the Indies,

dies, they call all the Chriftians that come out of the Weft, whether they be Italians, Frenchmen, or Almains; and all they that marry in Cochin do get an office according to the trade he is of: this they have by the great privileges which the citizens have of that city, becaufe there are too principal commodities that they deal withal in that place, which are thefe: the great ftore of filk that cometh from China, and the great ftore of fugar which cometh from Bengala. The married citizens pay not any cuftom for thefe two commodities; for all other commodities they pay four per cent. cuftom to the king of Cochin, rating their goods at their own pleafure. Thofe which are not married and ftrangers, pay in Cochin to the king of Portugal eight per cent. of all manner of merchandize. I was in Cochin when the viceroy of the king of Portugal wrote what he could to break the privileges of the citizens, and to make them to pay cuftom as others did: at which time the citizens were glad to weigh their pepper in the night, that they laded the fhips withal that went to Portugal, and ftole the cuftom in the night. The king of Cochin having underftanding of this, would not fuffer any more pepper to be weighed. Then prefently after this, the merchants were licenfed to do as they did before, and there was no more fpeech of this matter, nor any wrong done. The king of Cochin is of a fmall power in refpect of the other kings of the Indies, for he can make but feventy thoufand men of arms in his camp: he hath a great number of gentlemen which he calleth Amocki, and fome are called Nairi: thefe two forts of men efteem not their lives any thing, fo that it may be for the honour of their king; they will thruft themfelves forward in every danger, although they know they fhall die. Thefe men go naked from the girdle upwards, with a cloth rolled about their thighs, going barefooted, and having their hair very long and rolled up together on the top of their heads, and always they carry their bucklers or targets with them and their fwords naked; thefe Nairi have their wives common amongft themfelves, and when any of them go into the houfe of any of thefe women, he leaveth his fword and target at the door, and the time that he is there, there dare not any be fo hardy as to come into that houfe. The king's children fhall not inherit the kingdom after their father, becaufe they hold this opinion, that perchance

perchance they were not begotten of the king their father, but of ſome other man, therefore they accept for their king one of the ſons of the king's ſiſters, or of ſome other woman of the blood royal, for that they be ſure they are of the blood royal.

The Nairi, and their wives, uſe for a bravery to make great holes in their ears, and ſo big and wide that it is incredible, holding this opinion, that the greater the holes be, the more noble they eſteem themſelves. I had leave of one of them to meaſure the circumference of one of them with a thread, and within that circumference I put my arm up to the ſhoulder, clothed as it was; ſo that in effect they are monſtrous great. Thus they do make them when they be little, for then they open the ear, and hang a piece of gold, or lead thereat, and within the opening, in the hole they put a certain leaf that they have for that purpoſe, which maketh the hole ſo great. They lade ſhips in Cochin for Portugal and for Ormus; but they that go for Ormus carry no pepper but by contraband. As for cinnamon, they eaſily get leave to carry that away; for all other ſpices and drugs they may liberally carry them to Ormus or Cambaia, and ſo all other merchandize which come from other places: but out of the kingdom of Cochin, properly, they carry away with them into Portugal great abundance of pepper, great quantity of ginger dried and conſerved, wild cinnamon, good quantity of Arecca, great ſtore of cordage of Cairo, made of the bark of the tree of the great nut, and better than that of hemp, of which they carry great ſtore unto Portugal.

The ſhips every year depart from Cochin to go for Portugal, on the fifth day of December, or the fifth day of January. Now to follow my voyage for the Indies; from Cochin I went to Cowlam, diſtant from Cochin ſeventy and two miles, which Cowlam is a ſmall fort of the king of Portugals, ſituate in the kingdom of Cowlam, which is a king of the Gentiles, and of ſmall trade: at that place they lade only half a ſhip of pepper, and then ſhe goeth to Cochin to take in the reſt, and from thence to

Cao

Comori, is ſeventy and two miles, and there endeth the coaſt of the Indies: and alongſt this coaſt, near to the water ſide, and alſo to Cao Comori, down to the low land of Chilao, which is about two hundred miles, the people there are as it were all turned to the Chriſtian faith: there are alſo churches of the Friars of St. Paul's order, which Friars do very much good in thoſe places in turning the people, and in converting them, and take great pains in inſtructing them in the law of Chriſt.

The FISHING *for* PEARLS.

The ſea that lieth between the coaſt which deſcendeth from Cao Comori to the low land of Chilao, and the iſland Zeilan, they call the fiſhing of pearls, which fiſhing they make every year, beginning in March or April, and it laſteth fifty days; but they do not fiſh every year in one place, but one year in one place, and another year in another place of the ſame ſea. When the time of this fiſhing draweth near, then they ſend very good divers, that go to diſcover where the greateſt heaps of oyſters be, under water, and right againſt that place where greateſt ſtore of oyſters be, there they make or plant a village with houſes, and a bazaro, all of ſtone, which ſtandeth as long as the fiſhing time laſteth, and it is furniſhed with all things neceſſary, and now and then it is near unto places that are inhabited, and other times far off. The fiſhermen are all Chriſtians of the country, and pay a certain duty to the King of Portugal, and to the churches of the Friars of St. Paul, which are on that coaſt. All the while that they are fiſhing, there are three or four Fuſtes armed, to defend the fiſhermen from robbers. It was my chance to be there one time, in my paſſage, and I ſaw the order that they uſed in fiſhing, which is this. There are three or four barks that make conſort together, which are like to our little pilot boats, and a little leſs, there go ſeven or eight men in a boat, and I have ſeen in a morning a great number of them go out and anchor in fifteen or eighteen fathom of water, which is the ordinary depth

of all that coaſt. When they are at anchor, they caſt a rope into the ſea, and at the end of the rope they make faſt a great ſtone, and then there is ready a man that hath his noſe and his ears well ſtopped, and anointed with oil, and a baſket about his neck, or under his left arm, then he goeth down by the rope to the bottom of the ſea, and as faſt as he can he filleth the baſket, and when it is full, he ſhaketh the rope, and his fellows that are in the bark haul him up with the baſket: and in ſuch wiſe they go one by one, until they have laden their bark with oyſters, and at evening they come to the village, and then every company maketh their mountains or heaps of oyſters, one diſtant from another, in ſuch wiſe that you ſhall ſee a great long row of mountains or heaps of oyſters, and they are not touched until ſuch time as the fiſhing be ended; and at the end of the fiſhing every company ſitteth round about their mountain or heap of oyſters, and fall to opening of them, which they may eaſily do becauſe they be dead, dry and brittle, and if every oyſter had pearls in them, it would be a very good purchaſe, but there are very many that have no pearls in them: when the fiſhing is ended, then they ſee whether it be a good gathering or a bad. There are certain expert in the pearls whom they call Chitini, which ſet and make the price of pearls according to their carracts, beauty, and goodneſs, making four ſorts of them. The firſt ſort be the round pearls, and they be called Aia of Portugal, becauſe the Portugals do buy them. The ſecond ſort, which are not round, are called Aia of Bengala. The third ſort, which are not ſo good as the ſecond, they call Aia of Canara, that is to ſay, the kingdom of Bezeneger. The fourth and laſt ſort, which are the leaſt and worſt ſort, are called Aia of Cambaia. Thus the price being ſet, there are merchants of every country which are ready with their money in their hands, ſo that in a few days all is bought up at the prices ſet according to the goodneſs and carracts of the pearls.

In this ſea of the fiſhing of pearls, is an iſland called Manar, which is inhabited by Chriſtians of the country, which firſt were Gentiles and have a ſmall hold

hold of the Portugals, being situate over against Zeilan: and between these two islands there is a channel, but not very big, and hath but a small depth therein: by reason whereof there cannot any great ship pass that way, but small ships, and with the increase of the water, which is at the change or the full of the moon; and yet for all this they must unlade them, and put their goods into small vessels to lighten them before they can pass that way, for fear of shoals that lie in the channel, and after lade them into their ships to go for the Indies, and this do all small ships that pass that way; but those ships that go for the Indies eastwards, pass by the coast of Coromandel, on the other side by the land of Chiloa, which is between the firm land and the island Manar: and going from the Indies to the coast of Coromandel, they loose some ships, but they be empty, because that the ships that pass that way discharge their goods at an island called Periptane, and there land their goods into small flat bottomed boats which draw little water, and are called Tane, and can run over every shoal without either danger or loss of any thing, for that they tarry in Periptane until such time as it be fair weather. Before they depart to pass the shoals, the small ships and flat bottomed boats go together in company, and when they have sailed six and thirty miles, they arrive at the place where the shoals are, and at that place the winds blow so forcible, that they are forced to go through, not having any other refuse to save themselves. The flat bottomed boats go safe through, whereas the small ships, if they miss the aforesaid channel, stick fast on the shoals, and by this means many are lost: and coming back from the Indies, they go not that way, but pass by the channel of Manar, as is abovesaid, in whose channel is Oazie, and if the ships stick fast, it is great chance if there be any danger at all. The reason why this channel is not more sure to go thither, is, because the winds that reign or blow between Zeilan and Manar, make the channel so shallow with water, that almost there is not any passage. From Coa Comori, to the island of Zeilan is 120 miles overthwart.

ZEILAN.

ZEYLAN.

ZEILAN is an iſland, in my judgement, a great deal bigger than Cyprus: on that ſide towards the Indies, lying weſtward, is the city called Columbo, which is a hold of the Portugals, but without walls or enemies. It hath towards the ſea a free port, the lawful king of that Iſland is in Columbo, and is turned Chriſtian, and maintained by the king of Portugal, being deprived of his kingdom. This king of the Gentiles, to whom this kingdom did belong, was called Madoni, which had two ſons, the firſt named Barbinas, the prince, and the ſecond Ragine. This king, by the policy of his younger ſon, was deprived of his kingdom, who becauſe he had enticed and done that which pleaſed the army and ſoldiers, in deſpite of his father and brother, being prince, uſurped the kingdom, and became a great warriour. Firſt this iſland had three kings, the king of Cotta with his conquered priſoners; the king of Candia, which is a part of that iſland, and is ſo called by the name of Candia, which had a reaſonable power, and was a great friend to the Portugals, who ſaid, that he lived ſecretly a Chriſtian; the third was the king of Gianiſampatan. In thirteen years that this Ragine governed this iſland, he became a great tyrant.

IN this iſland there groweth fine cinnamon, great ſtore of pepper, great ſtore of nuts and arochoe: there they make great ſtore of Cairo to make cordage: it bringeth forth great ſtore of cryſtal cats eyes, or Occhi de Gati, and they ſay that they find there ſome rubies, but I have ſold rubies well there that I brought with me from Pegu. I was deſirous to ſee how they gather the cinnamon, or take it from the tree that it groweth on, and ſo much the rather, becauſe the time that I was there, was the ſeaſon which they gather it in, which was in the month of April, at which time the Portugals were in arms, and in the field, with the king of the country; yet I, to ſatisfy my deſire, although in great danger, took a guide with me, and went into a wood three miles from the city, in which wood was great ſtore of cinnamon, and not very high, and hath leaves

like

like to our bay tree. In the month of March, or April, when the ſap goeth up to the top of the tree, then they take the cinnamon from that tree in this wiſe. They cut the bark of the tree round about in length from knot to knot, or from joint to joint, above and below, and then eaſily with their hands they take it away, laying it in the ſun to dry, and in this wiſe it is gathered, and yet for all this the tree dieth not, but againſt the next year it will have a new bark, and that which is gathered every year is the beſt cinnamon: for that which groweth two or three years is great, and not ſo good as the other is: and in theſe woods groweth much pepper.

(To be continued.)

The TEARS *of* KHORASSAN: *An* Elegiac Epistle, *from* Anveri. —*Translated by Captain* William Kirkpatrick.

INTRODUCTION.

THE Ghuz were a barbarous tribe of Turcomans who, in the twelfth century, occupied certain parts of Weftern Tartary, and paid an annual tribute of 24,000 goats to the fovereign of Perfia. Sultan Sanjar being compelled by the importunities of his nobles to take the field againft them, after the defeat of his army fell into their hands *, and remained in captivity above four years. During this period they over-ran Khoraffan, and other parts of the Perfian empire, and committed every fpecies of barbarous cruelty. In this fituation the Perfian regency (at the head of which, according to D'Herbelot, was the Sultanefs Turkhan Khatoun,) applied to the Prince of Samercand for relief; and on this occafion was the following poem written by Anveri, and prefented by Kummaul ul Dien †. I have not any where been able to difcover the name of the Prince to whom this epiftle was addreffed, Dowlat Shah being entirely filent in refpect to it. It is probable, however, that this perfon was Mahommed Ben Soliman, who, prior to Sanjar's captivity, was reftored to his kingdom by the Sultan, after having been deprived

* Sanjar fell into the hands of the Ghuz A. H. 548, and recovered his liberty A. H. 551; fo that the following poem was probably written A. H. 549, or 550. Sanjar was fucceeded by his nephew Mahmoud. This Dynafty, of what hiftorians term the Siijookians of Perfia, terminated in Toghrul Ben Arflan, A. H. 590, after fubfifting 161 years. Anveri lived to fee the empire of his firft patron (Sanjar) pafs into the hands of the Khoraffanians, and died A. H. 597, or A. D. 1200.

† Who, according to a paffage in D'Herbelot, (Article Sanjar) would feem to have been once the minifter of his nephew Mahmoud, who for fome time difputed the fovereignty with Sanjar.

D'Herbelot fays (after Khondemir), that the Sultan died of melancholy foon after recovering his liberty, occafioned by the ruined ftate in which he found his dominions from the ravages of the Turcomans.

of

of it (for refifting his authority) in the year of the Higera 524 *. (See the Rozut ul Suffa).

This poem is one of the moft beautiful in the Perfian language. The fentiments are throughout natural, and not unfrequently fublime; the images are for the moft part ftriking and juft; the diction is at once nervous and elegant, animated and chafte; and the verfification, although not every where equally fmooth and flowing, feems, notwithftanding, to be happily adapted to the fubject, the meafure being, as I believe, the moft flow and folemn that is ufed in Perfian poetry.

I am far from thinking that I have preferved any of thefe excellencies in the following tranflation; which, if it but conveys a faint idea of the beauties of the original, in the judgement of the Perfian reader, will more than equal my expectation.

* And yet D'Herbelot, upon the authority of Khondemir, fays, that Samercand having revolted in A. H. 535, during the illnefs of the Governor, the Sultan laid fiege to, and fubdued it, after a fiege of fix months, when the infurgents fubmitted on terms which Sanjar, with his ufual clemency, fulfilled. On this occafion the Sultan removed the Governor, on account of his inability to difcharge the duties of his office, and conferred it on his fon.

The

The TEARS *of* KHORASSAN: *An* Elegiac Epistle, *from* Anveri.

I.

WAFT, gentle gale, oh waft to Samercand,
When next thou visitest that blissful land,
The plaint of Khorassania plung'd in woe:
Bear to Turania's King our piteous scroll,
Whose opening breathes forth all the anguish'd soul *,
And close denotes whate'er the tortur'd know.

بر سمرقند اكر بكذري اي باد سحر
نامهٔ اهل خراسان بسوي خاقان بر
نامهٔ مطلع او رنج تن و آفت جان
نامهٔ مقطع او درد دل و سوز جكر

* The words مقطع and مطلع which I have rendered by *opening* and *close*, are in the original employed technically.

Whose

Ye Gale, to Samarcand, ... Monarch bear,
The plaintive Scrolls of Khorasan's despair;

II.

WHOSE red-ting'd folds rich patriot blood enclose,
The mortal fine impos'd by ruthless foes,
And mishap'd letters prove our trembling fears:
Whose every word reveals a pungent grief,
Whose every line implores a prompt relief,
While every page is moistened with our tears.

III.

SOON as loud Fame our wretched fate shall sound,
The ear of Pity shall receive a wound,
And feel th' extreme of intellectual pain:
Soon as our dismal tale shall meet the view,
The melting orbs shall catch a purple hue,
And sanguine drops the mournful verse distain.

نامهٔ بر رقمش آه غریبان پیدا
نامهٔ در شکنش خون شهیدان مضمر
نقش تحریر چون سینهٔ مظلومان خشک
سطر عنوانش از دیده محزونان تر

ریش گردد ممر صوت ازوگاه سماع
خون شود مردمک دیده ازوگاه نظر

Wild [illegible] Moans proclaim our [illegible]
And drops of Martyrs' Gore the Volume [illegible],
The trembling hand [illegible]
Each line with [illegible] & [illegible]
And every page is wet with [illegible] tears.
To wound the listening Ear shall [illegible]
What Eye shall [illegible]

IV.

Ah why, till now, was our ſad ſtate unknown
To him, who from the high Tartarian throne,
Subjected keeps the nether earth in awe?
But no—there's nought from him can be conceal'd,
To whom the planetary world's reveal'd,
And each decree of fate, and every law *.

V.

Human events are to fix'd dates referr'd,
Nor can their birth be haſten'd or deferr'd;
Nor we, till Heaven allows, enjoy repoſe:
But lo! the day is come, the deſtin'd ſpring,
Charg'd with bright glory to Turania's king,
With peace to us, and ruin to our foes.

تا کنون حال خراسان و رعایا بوده است
بر خداوند جهان خاقان پوشیده مگر
نی نبود است که پوشیده نباشد بروي
ذرهٔ نیک و بد نه فلک و هفت اختر

کارها بسته بود بی شك در وقت کنون
وقت آنست که راند سوي ایران لشکر

* Alluding to the Tartarian prince's ſkill in aſtronomy and aſtrology.

VI.

THE day is come, by pitying Heaven decreed,
When the new Cyrus his dread bands ſhall lead,
Vindictive, groaning kingdoms to ſuſtain :
What though Turania's bounds his ſway confine ?
The glorious deeds of his illuſtrious line
Evince his right to univerſal reign.

VII.

EARTH ſtill ſhall with *his* endleſs praiſe reſound,
Whom Sanjar to the ſcepter'd powers around,
Avow'd his ſon, and to a throne preferr'd :
Oh let him, then, as generous thoughts inſpire,
And filial love, avenge his injur'd ſire,
And hurl his thunders midſt the Ghuzian herd.

خسرو عادل خاقان معظم کز جد
پادشاه است وجهان دار بهفتاد پدر

دایمش فخر بدینست که در پیش ملوک
پسرش خواندی سلطان سلاطین سنجر
بازخواهد زغزان کینه که واجب باشد

HAIL

From Monarchs sprung, & Heir to all [illegible]
Like Cyrus just, the World adorns [illegible]
[illegible] To thee whose [illegible] deeds [illegible]
Blest [illegible]

VIII.

HAIL ſweet Turania *! happy region hail!
Where Juſtice rules, and where no fears aſſail
Thy numerous ſwains, or vex thy fruitful land:
Ah ſure, who makes thy bliſs his chearful care,
Shall mourn Irania †, deſolate and bare,
And wiſhing her thy peace, that peace command.

IX.

OH thou! who haſt the Kiſrian age reſtor'd ‡,
In whom Heaven's juſtice is by men ador'd,
And every grace of Munochere appears ||:
Oh Prince, in whom great Cyrus is renew'd!
With power and worth like Feridoon endu'd §!
May'ſt thou attain Kyomerth's hallow'd years **!

خواستن کین پدر بر پسر خوب سیر
چون شد از عدلش تا سر حد توران آباد
کی روا دارد ایران را ویران یکسر

ای کیومرث بقا پادشه کسری عدل
وای منوچهر لقا خسرو افریدون فر

* *Turan*, or Eaſtern Tartary.

† Iran, the general name of Perſia; *Paris*, or *Faris*, or *Fariſtan*, being properly the name of that province only, of which Iſpahan is the capital.

‡ The Kiſrian Age, or Age of Noſhirvan, known in Europe by the name of Coſroes. This Prince is ſurnamed the Juſt.

|| Munochere was the ſixth monarch of the Paiſhdadian Dynaſty of Perſian Kings. He is celebrated for his beauty, of which his name is expreſſive, Munochere ſignifying "a face reſembling Paradiſe."

§ Feridoon was the fifth monarch of the Paiſhdadian Dynaſty.

** Kyomoors, or Kyomerth, was the firſt King of the Paiſhdadian Dynaſty.

AH!

X.

AH! with benignity incline thine ear,
A piteous tale of misery to hear,
Nor to our woes the ſtarting tear deny:
But as the diſmal ſounds ſhall pierce thy ſoul,
Oh yield thee to Compaſſion's ſoft controul,
And as ſhe prompts, quick to our ſuccour fly.

XI.

THEE, thus great champion of our ſacred law,
Whoſe virtue and whoſe zeal inſpire with awe,
Whom vice or frailty to ſin provoke:
Thee thus Irania's groaning ſons addreſs,
Whom inward fires conſume, and foes oppreſs,
And thus thy mercy and thy aid invoke.

قصهٔ اهل خراسان بشنو از سر لطف
چون شنیدی ز سر رحم در ایشان بنگر

این دل افکار جگر سوختگان میگویند
کای دل دولت و دین راز تو شادی و ظفر

SAY

XII.

SAY doſt thou know what wild confuſion reigns
Throughout Irania's deſolated plains,
And how her ſons are drown'd in ſeas of tears ?
Say doſt thou know, of all her ancient boaſt,
And glorious ſights that ſpread her fame the moſt,
No trace or mournful veſtige now appears ?

XIII.

HERE upſtart ſlaves, to fame and worth unknown,
Rear their proud creſts, and in imperious tone,
Command, whom diſtant nations ſtill revere :
Here Avarice ſcoffs at virtue in diſtreſs,
And ſpurns whoſe bounty grateful thouſands bleſs—
Oh hard reverſe! and fate, too—too ſevere.

خبرت هست کزین زیر و زبر تر شده ام
نیست یکتن ز خراسان که نشد زیر و زبر
خبرت هست که از هر چه درو چیزی بود
در همه ایران امروز نمانده است اثر

بر بزرگان زمانه شد خردان سالار
بر کریمان جهان گشته لئیمان مهتر

XIV.

VIEW where ſage elders, proſtrate at the door
Of ſome low wretch, in vain relief implore;
In vain their anguiſh and their wrongs diſcloſe:
Behold the ſons of rank debauchery bind
Yon holy anchorite, by Heaven reſign'd,
A prey to dungeons and to ſharpeſt woes.

XV.

Is there, where Ruin reigns in dreadful ſtate,
Whom fortune ſmiles on, or whom joys await?—
'Tis yonder corſe deſcending to the tomb:
Is there a ſpotleſs female to be found,
Where deeds of diabolic luſt abound?—
'Tis yonder infant iſſuing from the womb.

برور دونان احرار حزین وحیران
درکف رندان ابرار اسیر ومضطر

شاد الا بدر مرگ نه بینی مردم
بکر جز در شکم مام نیابی دختر

XVI.

The mosque no more admits the pious race;
Constrain'd, they yield to beasts the holy place,
A stable now, where dome nor porch is found:
Nor can the savage foe proclaim his reign,
For Khorassania's criers all are slain,
And all her pulpits levell'd with the ground.

XVII.

Does some fond mother on a sudden view,
Among the victims of this murd'rous crew,
A darling son, her waning age's joy?
Since here the grief is fatal that is known,
Fear checks the rising tear and labouring groan,
Nor dares the matron ask how died her boy.

مسجد جامع هر شهر ستوران شانرا
پایگاهیست که نه سقف پدیداست و نه در
خطبه نکنند بهر خطه بنام غز از آنکه
در خراسان نه خطیبست کنون نه منبر

کشته فرزند گرامی خود ار ناگاهان
بیند از بیم خروشید نیارد مادر

"Hold"

XVIII.

" HOLD"—thou exclaim'st—" oh rigid tyrant hold!
" What though yon wretch was purchas'd by thy gold,
" Thy title's to his labour, not his health:"—
Alas! no slave that wretch, but one in whom
A thousand graces and fair virtues bloom,
By yon harsh tyrant spoil'd of countless wealth.

XIX.

SUCH the disdain with which these miscreants treat
Each true believer whom they chance to meet,
As Pagan ne'er from zealous priest receiv'd:
In China, or in Greece, where Heathens reign,
A sure asylum Mussulmans obtain,
But vainly seek it where their faith's believ'd.

آنکه را صد ره غز از زر بستد و باز فروخت
دارد آنجنس که گویش خریداست بزر

بر مسلمانان زانسان که کنند استخفاف
که مسلمان نکند صد یک آن بر کافر
هست در روم و خطا امن مسلمانان را
نیست یکذره سلامت بمسلمانی در

XX.

Oh thou of pureſt mind and nobleſt race!
By him who gave that crown thy brow to grace;
  Who gave, t' adorn the minted ore, thy name:
By him—by Heav'ns juſt king, we thee conjure,
To looſe our chains—our painful wounds to cure;—
  So ſhall a grateful world thy praiſe proclaim.

XXI.

Auspicious fate now calls thee to the field,
And now invites thee in our cauſe to wield
  The tyrant's bane—the retributive ſword:
Oh ſpeed thee, then, and free a groaning land
From dire Oppreſſion's and fell Rapine's band;—
  So ſhalt thou be, while time endures, ador'd.

بخدائ که بیاراست بنامت دینار
بخدای که بیفراخت بفرقت افسر
خلق را زینغم فریاد رس ای شاه نژاد
ملکرا زین ستم آزاد کن ای پاک گهر

وقت آنستکه یابند ز رحمت پاداش
گاه آنست که بینند ز تیغت کیفر
که کنی فارغ و آسوده دل خلق خدای
ازفرومایه تن زشوم پی وغارت گر

WHEN

XXII.

WHEN late the ſavage foe thy anger mov'd,
They war's leaſt evils from thy battles prov'd,—
    Spoil'd of their wealth—their wives and ſons enſlav'd:
But now, provok'd the conteſt to reſume,
Thy vengeful arm ſhall deal their final doom,
    Nor one of all the curſed race be ſav'd.

XXIII.

FOR ſav'd Irania falls;—the barbarous crew
Regain their ſtrength—their ravages renew,
    And rule reſiſtleſs till the end of time:
Kind angels ſhield thee from the rigid fate;
Oh far-fam'd kingdom! lov'd Irania! late
    Fair Eden's envy, and earth's ſweeteſt clime.

زن و فرزند و زر جمله بیک حمله چو یار
ببروی امسال روان شان بدکر حمله ببر

آخر ایران که از و بودی فردوس برشک
وقف خواهد شد تا حشر برین شوم حشر
هرکه باری و خری داشت بحیلت افکند

XXIV.

But ah! how chang'd the ſcene!—oh diſmal change!
Now o'er thy plains Oppreſſion's blood-hounds range,
And realiſe whate'er of hell is feign'd:
Hence to where Juſtice keeps her earthly ſeat;
To thee, Turania, all who can retreat—
Ah wretched he by cruel want detain'd!

XXV.

Pity, ah pity, then, who oft in vain
Seek ſuppliant, drooping nature to ſuſtain,
A ſcanty portion of the coarſeſt corn:
Alas! how alter'd ſince with ſenſual air,
And pamper'd pride, we loath'd the ſweeteſt fare,
And turn'd from coſtly delicates with ſcorn.

چکند آنکه نه باریست مراورا ونه خر
سوي آنحضرت کز عدل تو کشتست چو خلد
خویشتن زینجا کز ظلم غزان شد چو سقر

رحم کن رحم بر آنقوم که جویند جوین
از بس آنکه نخوردندي از ناز شکر
رحم کن رحم بر آنقوم که نبود شب و روز

XXVI.

Pity, ah pity, then, whom, dead to joy,
No ſoothing thoughts engage, nor cauſe employ,
But night and day their hapleſs fate to mourn:
Pity who, forc'd by ſullen Fortune's frown,
Have chang'd for bed of ſtraw their couch of down;
Oh ſad tranſition, and eſtate forlorn!

XXVII.

Pity us, then, though loſt to martial fame,
Though fled to honour, and though ſunk our name,
Nor yet deſpiſe us, though an abject race:
For ah! there was a time, as records tell,
When Perſia's ſons did in each grace excel,
Nor knew what bondage was, nor what diſgrace.

در مصیبتشان جز نوحه کری کار دگر
رحم کن رحم بر آنها که نه یابند نمد
از بس آنکه بر اطلس شان بودی بستر

رحم کن رحم بر آنقوم که رسوا گشتند
از بس آنکه بر اطلس شان بودی بستر
گرد آفاق چو اسکندر بر گرد از آنکه

'Tis

XXVIII.

'Tis thine to range, like Macedonia's prince *,
The fuffering globe, heaven's juftice to evince;
For pitying heaven beftow'd thee in his room:
'Tis thine, oh King, the bold defign to form;
'Tis thine to fight, while angels rule the ftorm,
And Victory waits to deck thee with her plume.

XXIX.

When thou, great Prince, array'd for war, fhalt move,
The barbarous foe fhall wildeft terrors prove,
And mourn, prophetic, future thoufands flain:
But when with awful voice thou call'ft to arms,
(The dreadful found exciting frefh alarms),
All fhall for mercy cry, but cry in vain.

توئي امروز جهانرا بدل اسكندر
از تو رزم اي شهوز بخت موافق نصرت
از تو عزم اي ملك وز ملك العرش ظفر

همه پوشند كفن چون تو بپوشي خفتان
همه خواهند امان چون تو بخواهي مغفر
اي سرافراز جهانباني كز غايت فضل

* The Orientals pretend that Alexander was a prophet, and that he traverfed the world in order to redrefs the injured inhabitants of it.

XXX.

OH thou, with glory crown'd! to whom belongs
The ſword of juſtice, and the cure of wrongs,
Earth's mighty guardian, thou! by Heaven ordain'd:
To Perſia, ah! thy foſtering care extend,
Nor yet her name with periſh'd nations blend,
Though all her plains be waſte, and all her blood be drain'd.

XXXI.

THE genial influence of the ſun in ſpring
To thee belongs, and is thy type, oh King!
While Perſia proſpects of pil'd ruins yields:
Then emulate the generous planet's praiſe,
Which ſheds alike its bright impartial rays,
On deſolated towns and fruitful fields.

حق سپرداست بعدل تو جهانرا یکسر
بهرهٔ باید از عدل تو نیز ایران را
گرچه ویران شده بیرون زجهانش مشمر

تو چو خور روشنی دهست خراسان اطلال
نه بر اطلال بتابد چو بر آبادان خور

THY

XXXII.

Thy care benign, like heaven-diſtilled ſhowers,
Can raiſe the harveſt, and can paint the bowers,
As bleſs'd Turania's verdant glories ſhow :
But ſince, great Prince, the balmy dew ſtill feeds
Alike the barren heath, and flowery meads,
Let hapleſs Perſia too thy bounty know.

XXXIII.

Since thine the taſk, impos'd by Almighty fate,
To aid the wretched, and to awe the great,
'Tis duty bids thee in our cauſe to arm :
Yet ſay, ah why ſhould Perſia's groaning land,
That like Turania owns thy juſt command,
Leſs urge thy love to ſhadow her from harm ?

هست ایران بمثل شوره و تو ابري و ابر
نه بیفشاند بر شوره چو بر باغ مطر

بر ضعیف و قوي امروز توئي داور حق
هست واجب غم حق ضعفا بر داور
کشور ایران چون کشور توران چو تراست
ازچه محروم است از رافت تو این کشور

XXXIV.

OH wouldſt thou in this great deſign engage,
The barbarous Ghuz, to ſhun thy generous rage,
    Should vaniſh ſcar'd, nor more our peace moleſt:
Then when, ah when, from ſad Irania's bounds,
Shall the ſoft gale convey the joyful ſounds
    Of conqueſts gain'd, and tyranny repreſs'd?

XXXV.

VIEW, prompt with thee to yield the wiſh'd relief,
The king of ſages, and earth's pious chief;
    True honour's model, and true faith's firm ſtay!
In arts and manners hail'd by all ſupreme;
Whom men religion's luminary deem,
    And whom the ſphere and every orb obey.

گر بیا راید پای تو بد ینعزم رکاب
غز مد بر بکشد باز عنان تا خاور
کي بود کي که زاقصای خراسان آید
از فتوح تو بشارت بر خورشید بشر

پادشاه علما صدر جهان خواجه شرع
پایه فخر و شرف قاعده فضل و هنر
شمس اسلام و فلک مرتبه برهان الدین
آنکه مولاش بود شمس و فلک فرمانبر

XXXVI.

Cheer'd by thy ſmile, as wiſdom cheers the mind,
His captive heart is to thy will reſign'd,
Nor loves the moon with a more ardent flame *:
Oh may th' Eternal bleſs his every deed,
Who longs with thee to ſhare the victor's meed,
To aid thy battle, and promote thy fame!

XXXVII.

Hail, ſhade of God! hail Burhan much rever'd!
Through whom the wretched are to Heaven endear'd,
As through the Prophet all who own his law †:
The glorious toil begun, whence peace ſhall grow,
Pleas'd, thou ſhalt ruſh vindictive on the foe,
And led by Sanjar's ſon ſpread mortal awe.

آنکه از مهر تو تازه است چو از دانش روح
آنکه بر چهره تو فتنه است چو بر شمس قمر
یاورش باد احق عز و جل در همه کار
تا در ینکار بود با تو بهمت یاور
چون قلم کرد اینکار گران صدر بزرگ
نیزه کردار به بندد ز پی کینه کمر
از پی سایه حق خالق جگر سوخته را
او شفیعست چنان کامت را پیغمبر

* The eaſtern poets feign that the moon is enamoured of the ſun. Although the panegyric of Burhan ul Dien (who appears to have been one of the elders, or chief men, of Khoraſſan) is ſo extravagant, yet ſuch is the addreſs of the Perſian bard, that the Tartar monarch no where loſes his pre-eminence.

† We muſt ſuppoſe Burhan (who, it would ſeem, directed the affairs of Khoraſſan during the captivity of Sanjar) to have applied to the Prince of Turan for aſſiſtance againſt the Ghuz. Here, therefore, though Burhan be compared to Mahomet, the Khakan is indirectly compared to the Almighty. Burhan, like Mahomet, is the interceſſor; but the Khakan, like heaven, is the power interceded with.

Oh

XXXVIII.

OH taught by Sanjar (good and pious chief)!
To reach to Misery's sons the prompt relief,
To rule with justice, and fair truth to prize!
Oft hast thou seen, near the Siljokian throne *,
Whom honour and whom virtue call their own,
Far-fam'd *Kummaul!* not least among the wise.

XXXIX.

WELL dost thou know to him was still reveal'd
Each royal purpose; nor from him conceal'd
Whatever of evil or of good befel:
Bright shine his merits as the radiant sun;
And what his counsels, what his actions won,
Irania's matchless glories once could tell.

پیش سلطان جهان سنجر کو پرورد ست
همچو تو بادشه داد کر حق پرور
دیدهٔ خواجه آفاق کمال دین را
که نباشد بجهان خواجه ازو کاملتر
نیکدانی که کجا تا بکجا داشت برو
اعتماد آن شه دین پرور نیکو محضر
هست ظاهر که برو هر کز پوشیده نبود
هیچ اسرار ممالک چه ز خیر و چه ز شر
روشنست آنکه برآنکو نه چو خور کردیده
بود ایران را آرایش همه عمر اندر جور
و ندران مملکت و سلطنت و آن دولت
چه اثر بود از وهم بسفر هم به حضر

* Sanjar was of the Siljokian Dynasty.

HIM

XL.

HIM Khoraſſania's bleeding ſons depute
To paint their wrongs—their wrongs, oh how acute!—
To thee, great maſter of the eaſtern ſphere!
Then liſt attentive to his tale of woe;
Ah liſt as he deſcribes the blood-ſtain'd foe,
Each paſt misfortune, and each future fear.

XLI.

NOR thou, oh gracious King, our ſufferings known,
Shalt try to check the ſympathetic groan,
Or deem the ſtrange and horrid ſtory feign'd:
For though the ſage to aid our cauſe adviſe,
Thine he deſigns the glory and the prize—
The wretched ſuccour'd, and an empire gain'd.

باكمال الدين ابناء خراسان كفتند
قصهٔ ما بخداوند جهان خاقان بر
زو شنو حال خراسان وغزان اي شه شرق
كه مرا و راست همه حال چو الحمد از بر

چون كند پيش خداوند جهان از سر سوز
عرضه اين قصه رنج وغم واندوه جكر
از كمال كرم و لطف تو زيبد شاها
كز كمال الدين داري سخن ما باور
انچه او كويد محض شفقت باشد از انكه
بسطت ملك تو ميخواهد ني جاه خطر

XLII.

OH ſhouldſt thou reſcue from this ruthleſs crew
The groaning world, how great will be thy due!
    On earth ſucceſs, in heaven eternal joy:
And ſure when thou ſhalt read theſe plaintive ſtrains,
And learn how fierce our foes—how ſharp our pains,
    Thoul't pant thy ſword againſt them to employ.

XLIII.

OH King, whom nature's rareſt talents grace!
Supreme in learning, as ſupreme in place,
    But chief thy ſkill in Poeſy's ſweeteſt arts:
View not th' unpoliſh'd line with rigid ken,
Nor faults betray'd in Omak's verſe condemn *,
    But mourn whoſe errors flow from anguiſh'd hearts.

خلق را زین حشر شوم اگر برهانی
گرد کارت بر نماند ز خطر در محشر
بپایمان خلق جگر سوخته را دریابد
چون ز درد دل شان یابد نیکو نه خبر

خسروا در همه انواع هنر دستت هست
خاصه در شیوهٔ نظم خوش و اشعار غرر
گر مکرر بود ایطا درین قافیتم
چون ضروری است شها پرده این نظم مدر
همبر آنگونه که استاد سخن عمعق گفت
خاک آلود بخون باد باصفاهان بر

* Omak was a poet who flouriſhed under Sanjar. . Dowlat Shah has given ſome account of him.

WHILE

XLIV.

WHILE yonder heaven-revoking orb shall shine,
And o'er the earth diffuse its rays divine,
    The gloom dispel, and animate the day :
Mayst thou, just prince, great Cyrus of the age!
With power tyrannic prosp'rous war still wage,
    And still enjoy the fruits of universal sway.

تا جهان بر افروزد خور گردون پيماي
از جهانداري اي خسرو عادل بر خور

An

An ACCOUNT *of the* DIAMOND MINES *in the Province of* BUNDELCUND. *Written in* 1785.

DIAMONDS are found within the earth, round the city of Punnah (the capital of the province of Bundelcund, diſtant about 130 miles to the ſouth-weſtward of Allahabad), and to the extent of twenty-four miles in the directions of eaſt, north, and weſt, from the precincts of that city. It is a Hindoo territory, governed by a Rajah.

ANY perſon, foreigner or native, may ſearch for diamonds within his dominions, without let or moleſtation. Merchants from Guzerat, Surat, Joynagur, Dehly, Benares, Allahabad, Lucknow, and Furrakabad, are thoſe who chiefly reſort to Punnah for that expreſs purpoſe. They employ workmen to dig for them, at the rate of five rupees per month, over whom guards, belonging to the Rajah, are ſtationed, in order to aſcertain the preciſe number found, and to appraiſe their value. One fourth of their worth is given to the Rajah, either in money or in kind: the reſidue is left to the merchants for their own benefit. For all, however, ſuperior in price to 30,000 rupees, the Rajah gives the merchant one fourth, and keeps the ſtones himſelf.

THESE gems are uſually found about eighteen inches from the ſurface, at ſix feet deep, and at twenty-four feet deep, amidſt a rough, coarſe, honey-combed brown ſtone, or gravelly ſubſtance, called *khakroo,* mixed with a duſky red argillaceous earth like ochre, but both ſo hard, that the miner cannot ſometimes excavate a foot ſquare during a whole day.

WHERE

Where there is no khakroo they are not met with. Of this khakroo, when burnt, is made lime. From hence it ſhould ſeem, that this concretion is the matrix of their generation. When no khakroo is diſcovered at twenty-four feet, the miner deſiſts from delving lower. Round their pits they leave arches, wide enough for two people to traverſe. From the mines the earth is hoiſted in baſkets, and then rinced and ſifted. When diamonds are amongſt it, their cryſtals emit a luſtre, by which they are preſently diſcerned, and eaſily diſtinguiſhed. Thoſe jewels, which are of a larger ſize, or finer than common, the Rajah (as above mentioned) reſerves for his own wear, or diſpoſes of himſelf to the more conſiderable merchants.

Diamonds are ſaid to have been diſcovered within this diſtrict not more than ſixty years ago, and (like moſt other extraordinary diſcoveries) by accident. Children were caſually ſeen playing with ſome rough ſtones by a lapidary, who chanced to come to Punnah from Benares. He honeſtly diſcloſed to the Rajah the nature and value of them, who cauſed the earth to be explored accordingly, and they were found near the following villages, Rangpore, Mujgawan, Chowperrah, Berrejepore, Etoowah, Jowhurpore, Manikpore, and Cowahko.

None are found in the vicinity of Chatterpore, a town about thirty miles northweſterly of Punnah, as has been erroneouſly ſuppoſed.

It is obſerved above, that the diamond country extends from Punnah on three ſides, to the diſtance of twenty-four miles. Now, as no part of this ſpace is permitted to be cultivated, it may be queſtioned, whether the poſſeſſor really derives ſo much advantage from the diamonds as he would reap from the ſucceſſive culture of the ſame compaſs of ground, either in paſture or tillage.

TRIBUNUS.

To

To the EDITOR of the ASIATICK MISCELLANY.

SIR,

FROM the preſent ruinous ſtate of the tombs in the old cemetery of Calcutta, they will ſoon, probably, fall into irreparable decay: ſome of their ancient inſcriptions, therefore, may be worth preſerving; none more ſo, perhaps, than the epitaph on the illuſtrious JOB CHARNOCK. That the memory of the firſt conſpicuous Engliſhman on this ſide the world may not be conſigned to utter oblivion, I now preſent you with the writing on his monument, exactly tranſcribed, both as to form as well as ſubſtance.

THE latter part of the third inſcription is ſomewhat curious. The European compoſer of it ſeems not to have recollected, that whatever pain women ſuffer from parturition in the colder regions, the curſe denounced on the northern daughters of Eve does not ſeem to be entailed, or at leaſt in a very ſlight degree only, on her deſcendants of the warmer climates.

I am, SIR, your moſt obedient ſervant,

TRIBUNUS.

Calcutta, Dec. 29, 1785.

D. O. M.

Jobus Charnock, Armigr.
Anglus, et nup. in hoc
Regno Bengalenſi
Digniſſim⁹ Angloru
Agens.
Mortalitatis ſuæ exuvias
Sub hoc marmore depoſuit, ut
in ſpe beatæ reſurrectionis ad

 S f Chriſti

Christi Judicis adventum
obdormirent.
Qui postquam in solo non
suo peregrinatus esset diu,
reversus est domum suæ æter-
nitatis decimo die Januarii,
1692

Pariter Jacet
Maria, Jobi Primogenita,
Caroli Tyre Anglorum
Hicce Præfecti
Conjux Charissima,
Quæ obiit 19 die Feb:rii
A. D. 169$\frac{6}{7}$

Hic Jacet
Catherina White
Domi Jonathanis White,
Uxor Dilectissima
Τȣ Μακαε'τȣ & Jobi Charnock,
Filia natu minima;
Quæ primo in partu & ætatis flore,
Annum agens unum de vigenti,
Mortem obiit heu! imaturam
21 Jauuarii 170$\frac{0}{1}$^{2}

Siste

Siste parum per Christiane Lector,
(Vel quisquis es tandem) & mecum desle
Duram sexûs muliebris sortem,
Qui p^r elapsa tot annorum millia
Culpam Prim' Ævæ luit Parentis,
Et luet usque ; Dum eternu stabit
In dolore paries filios
Gen. 3. 16.

An

An ACCOUNT *of* ARACAN. *Written at* ISLAMABAD (CHITTAGONG), *in June* 1777. — *Communicated by Major* R. E. ROBERTS.

IN February laſt the Mugs, or Aracaners, carried off, from the moſt ſouthern parts of Bengal, about 1800 men, women, and children: they arrived at Aracan (according to the Perſian orthography * Rekheng) after a voyage of ten days. Upon their arrival they were conducted to the Rajah, or Sovereign, of the country, who choſe from among them for his ſlaves all the handicraftſmen and moſt uſeful perſons, amounting to about one fourth of the whole number: the reſt he returned to the captors, who conducted them, by ropes about their necks, to a market, and there ſold them for twenty to ſeventy rupees each, according to their ſtrength, abilities, &c. The purchaſers aſſigned them the cultivation of their lands, and other laborious employments, giving each perſon, for his monthly ſupport, only fifteen ſeers of rice.

WHEN theſe people arrived at Rekheng, a man named Duppung Geree, was the Rajah, and one Kuddul Poree, his kutwal. The Rajah wanted to put the kutwal to death; but the latter, getting information of his deſign, made his eſcape to a village, and prevailed on the inhabitants to aſſiſt him in depoſing the Rajah. When the rebels made their intentions ſuſpected, by aſſembling in arms, the Rajah ordered his ſon-in-law to go with a ſmall army and put the kutwal to death. A battle was fought between the two armies, and the Rajah's ſon-in-law defeated and killed. After this battle the kutwal proceeded, with his partizans, to the Rajah's fort; at his approach all the Rajah's adherents, not excepting his relations,

* رخنگ

fled,

fled, and left him alone to the revenge of the kutwal. The Rajah hid himfelf, but was foon difcovered, and put to death. After Duppung Geree's death, Kuddul Poree procliamed himfelf Rajah, fent for all the former Rajah's relations and fervants; and fuch of them as did not make him handfome prefents were put to death.

Four days after this revolution, the tranquility of the country not yet being reftored, twenty-five men and two women, natives of Bengal (all of whom were of the number of thofe carried to Rekheng in February laft, except one man, named Buddul Khawn, of Backergunge, who was carried thither about thirteen years ago), took the opportunity to feize on a boat and to make their efcape in it. They proceeded in the boat for one day, and then quitted it to travel by land. When they quitted the boat, they landed in a woody and uninhabited part of Rekheng, and continued their rout on the banks of fmall rivers, to avoid wild beafts and impenetrable woods. They were feven days travelling from Rekheng * to Iflamabad, and arrived here the fifteenth inftant.

The produce of Rekheng, with refpect to vegetables, is nearly the fame as Bengal, except that no part of it produces the mulberry tree. With refpect to animals, it neither produces fheep, horfes, or jackals, but great plenty of geefe, fowls, ducks, goats, kine, buffaloes, elephants, deer, hogs, dogs, and bees. As to its manufactures, they make wood oil, and feveral kinds of coarfe cloths. Their trade confifts in exporting the faid manufactures, elephants teeth, and wax, and in importing fine cloths, and a few other Bengal articles.

The Rekheng merchants that come to Bengal, never plunder or carry away people from thence, but follow their trade peaceably as merchants fhould. The

* That is to fay, from the northern boundary of Rekheng.

Rajah

Rajah of Rekheng readily grants the merchants permiffion to trade to Bengal; but he will not permit any of his fubjects to leave his country to plunder and make flaves, until he has received from them a confiderable fum of money. When thefe plunderers return to Rekheng, every thing they have made prize of is carried to the Rajah. Of the goods it is his allowed privilege to take half, and of the prifoners one fourth; but he generally exacts the *lion's fhare:* for which reafon the Mugs endeavour to fecret all the filver and gold that they collect in thefe expeditions, and to that end, when they make a rich prize, they put all the prifoners to death.

There is but one fort in Rekheng; the Rajah refides in it. It confifts of three fquares, one within the other; each fquare furrounded with walls made of brick and ftone. The two inner walls are about fourteen feet high, the outer wall about twelve feet, the thicknefs of each of the walls is about eight feet. They are at this time much decayed, and may be eafily demolifhed. The fort has no ditch to it, or any outwork to prevent the approach of an enemy; and is faid to have been built merely to fecure the Rajah from the infurrections of the natives. It is faid to be fituated from the northern boundary of Rekheng, feven days journey; from the fouthern three days; from the eaftern boundary one day; and the fame diftance from the weftern boundary, or the fea. A river runs from the fea very near the fort, where it is about twenty feet broad. Large boats can go to the fort. The banks of the river are cultivated. There are about 1000 pieces of cannon lying between two of the fort walls; only five or fix of them are mounted on carriages, and even thofe carriages are too much decayed to be ferviceable. There are a very few fmall brafs cannon; all the others are thought to be fo much damaged, by having been, for a great length of time, expofed to the weather, that they cannot be ufed. Under different bamboo and ftraw fheds in the fort, are kept a great many cannon balls of different fizes; a large quantity of gun powder in earthen pots; and feveral match-locks. The Rajah has alfo feven Europe mufkets, which are always carried in his train, but thefe,

as

as well as the match-locks, are become unſerviceable. He has ſix ſmall horſes (tattoos) which, it is ſaid, he got from Chittagong.

From all the accounts that I have been able to obtain of Rekheng, it appears, that the natives of that country are a daſtardly race of people, and have only courage to attack defenceleſs Bengal merchants and boatmen; that they depend more on the timidity of the perſons they attack, and the ſtrength of their oars, than on the goodneſs of their arms, or perſonal proweſs.

One Tahes Mahmud, a native of Bengal, was formerly the Rajah's derrwan, and afterwards became his dewan. Having gained ſome riches in that part, the Rajah was determined to deprive him of them, and for that purpoſe to put him to death. The dewan getting notice of this deſign, fled to Chittagong, with about 2000 of his countrymen, and arrived here near two years ago. The Rajah has frequently demanded him of this government, and has ſent ſeveral threatening and very inſolent letters, becauſe his demand was not complied with. But the perſons who are ſince returned from Rekheng ſay, that a report frequently becomes current there, that Tahes Mahmud is on his way thither, with an armed force, belonging to the Engliſh; and that at ſuch time the people reſiding about the fort, and even the Rajah's relations and attendants, fly to the hills and woods, leaving him alone, till they find that the report is falſe. Tahes Mahmud is now a ſherrickdar of this province.

Almost three fourths of the inhabitants of Rekheng are ſaid to be natives of Bengal, or deſcendants of ſuch, who conſtantly pray that the Engliſh may ſend a force to deliver them from their ſlavery, and reſtore them to their country; in that caſe they have agreed among themſelves to aſſiſt their deliverers to the utmoſt of their power.

The

The hills that join Rekheng to the eaftward are inhabited by a people called Kheng *, which is alfo the name of the country. Thefe people have a rooted enmity to the native inhabitants of Rekheng, and mifs no opportunity of carrying them off to their own country for flaves; but they never affault or injure the Bengal inhabitants. It is faid, that the Kheng never make open war with the Mugs, but only affault them by furprize. The drefs of the Kheng confifts only of a piece of coarfe cloth, about the breadth of a hand, which they wear round the middle; they wear no turbans or ever fhave the head, but tie all the hair together on the fore part, or crown of the head. They fpot their faces with black paint, and they refemble the natives of Bengal in their features, fhape, and ftature.

The Rekheng Rajah governs his country in the moft defpotic manner: he is abfolute over the lives and properties of his fubjects. In his adminiftration, his only guides are his own reafon and paffions. He is the fole judge of all caufes, criminal and civil. The parties are brought before him; he hears what they have to fay, and immediately gives judgement. Criminals are punifhed by flogging, difmembering, beheading, and impaling. If flogging is the fentence, it is inflicted inftantly before him; but if either of the other punifhments, the criminal is conducted to a building, at a little diftance, where the fentence is immediately executed.

When the Rajah goes abroad he is carried on a kind of litter (made with two bamboos, faftened together by rattans, on which he fits), by four bearers, and is attended by men armed with long bills, like fwords, and with fpears (the only arms ufed by the Mugs), and the feven Europe mufkets before mentioned.

---

* خنك

When the Rajah adminifters juftice, he fits on a mat, on a place elevated above the heads of the people. An eunuch attends on him to repeat the orders he gives. The eunuch ftands with his hands on his knees, confequently his body is bent forward; a pofition expreffive of refpect and attention, which he is not fuffered to vary, during his continuance in the Rajah's prefence. All other perfons, except the Rajah's father, and father-in-law, while in his prefence, kneel, bend their bodies forward, turn one fide of the head to him, and hold both hands to the ear of that fide. This, I think, at once fignifies, that they falute him, are attentive to any order he may be pleafed to give, and ready to execute it.

The fovereignity of Rekheng is neither hereditary nor elective; but is poffeffed by whoever is able and willing to take it, the people readily fubmitting to the conqueror.

The natives of Rekheng are much given to excefs in drinking, and almoft every man diftils the arrack he ufes. They never ufe tom-toms but at funerals. There are very few inhabitants on the fea coaft. Frefh water is both good and plenty, and rice alfo; as much of that grain may be bought for two puns of cowries as will ferve twenty men for a meal. A Rekheng rupee is equal to twelve annas duffmaffa, or in Rekheng to three kahawon, or forty-eight puns of cowries; fo that if we allow twelve chattaks of rice for each man's meal, twenty men will eat fifteen feers; the price of which being but two puns of cowries, one Rekheng rupee's worth of rice will be nine of our maunds, equal to twelve maunds for a duffmaffa rupee.

The Rajah has a mint in his fort, and coins filver rupees. His houfe, which is in the fort, is built with bamboos and ftraw, and has only upper apartments, at a confiderable height from the ground. Very few perfons befide the Rajah's family live in the fort. The land round it is level and cultivated, with a few houfes here

and there, and the country to it, from the ſea, is moſtly cultivated, all of it clear of jungle, and the fort is of eaſy acceſs, even to artillery on that ſide.

About two years ago, above 2000 perſons, men, women, and children (near a fourth of whom had, at different times, left this province, to avoid the oppreſſions of the zemindars; the reſt had been carried forcibly to Rekheng by the natives of that country, and there ſold for ſlaves), eſcaped from Rekheng and came to a place called Rawmoo, in the moſt ſouthern part of this province. From Rawmoo they ſent four deputies to the chief, to inform him of their arrival, and to requeſt him to aſſign them lands for their maintenance. The chief readily promiſed to comply with the requeſt, and told them to look out for ſuch uncultivated lands as they might chuſe to reſide on. They pitched upon land near Rawmoo Khurwan, and Chukurreah, which were granted them, on condition that they ſhould pay no rent, till the expiration of three years, and that they ſhould then pay the cuſtomary rent. A ſhort time after (two or three months), ſuch of the men as had not been able to bring their wives and children away with them, to the number of about 800, returned to Rekheng, and have not ſince been heard of, but are ſuppoſed to have arrived ſafe. The ſettling of them ſo near Rekheng, both by ſea and land, as the places above mentioned, was certainly very impolitic, as was fully proved by the loſs of ſo many uſeful ſubjects; for their return to this province again cannot be expected. The government of Rekheng will certainly take warning from its remiſſneſs, and uſe proper means to prevent a ſecond eſcape. The loſs of theſe people would have been effectually prevented, had they been ſettled in land in the northern parts of the province, from whence it could not have been ſo eaſy for them to go to Rekheng; nor would the Rajah of that country have had it ſo much in his power to ſend his agents among them to entice them away, which is ſtrongly ſuſpected to have been partly the cauſe of their return.

We are traditionally informed, that the people of Rekheng have, from time immemorial, plundered the ſouthern parts of Bengal, and carried the inhabitants into

ſlavery;

ſlavery; that they have even been ſo hoſtile as to deſcend on the coaſt of Chittagong, proceed into the country, plunder and burn the villages, deſtroy what they could not carry away, and make ſlaves of the inhabitants. The veſtiges of a fortification that once ſurrounded the town of Iſlamabad ſtill remain; and it is well known, that this fortification was not only intended as a place of refuge to the inhabitants of the country, but alſo to ſecure the inhabitants of the town from being pillaged by theſe invaders: to ſuch lengths did they then proceed.

Before this province was ceded to the Company, the government was at an immenſe expence to maintain a marine and land force to repel the Mugs; but the great extent of the Chittagong coaſt made it impoſſible to prevent their landing on ſome part of it, and carrying off conſiderable booty. It is ſurpriſing that the government did not perceive, that the only effectual way to put a ſtop to theſe invaſions would have been to attack the invaders in their own country, which is both near and of eaſy acceſs. For ſome time, after the ceſſion of this province to the Company, it was found neceſſary to keep a conſiderable force for its protection; but the government being at that time leſs ſupine than formerly, was not contented with barely repulſing the invaders, which was the caſe before, except in a very few inſtances, but followed them to ſea, and ſoon made them deſiſt from their invaſions. Since that time, till very lately, an interval of thirteen or fourteen years, they have been pretty quiet; but as it is not ſaid that we gave them any very remarkable defeat, and as it is certain that we never invaded their country, I cannot attribute their peaceable behaviour, for ſo long a time, ſolely to their fears of the Engliſh force, but ſuppoſe it muſt have been partly owing to an invaſion of their country by another nation; to a dearth, or epidemic diſeaſe; or to a change in their government: but to whatever cauſe it was owing, it is certain, as I ſaid before, that they did not attack this province for a conſiderable time.

It is ſaid, that the great extent of country, now called the Sunderbunds, was formerly populous and well cultivated; and that its preſent condition is ſolely owing

owing to the Mugs, many of the inhabitants having been carried into ſlavery, and that the remainder fled from it to avoid a like fate.

To attempt to prove the diſhonour and loſs to our government, by tamely ſuffering ſuch depredations, would be ſuperfluous; both are too evident even to need being pointed at. All that I ſhall ſay on this head at preſent is, that I am fully convinced, that theſe violences may be eaſily prevented, a great number of very uſeful ſubjects reſtored to freedom and their country, and, perhaps, many other advantages that cannot now be perceived, may accrue to the Company at a trivial, or even no expence, by a well-conducted attack on Rekheng. A neſt of pirates, enemies to mankind, and to the peace and commerce of Bengal, will be thereby deſtroyed. I think I may venture to predict, that the longer they continue unattacked, the more powerful and courageous they will become, till at laſt it will be found neceſſary, for the immediate preſervation of all the ſouthern parts of Bengal, to enter into an expenſive, and perhaps a bloody war with them. It muſt be a very conſiderable armed force, acting only on the defenſive, to defend even the coaſt of Chittagong from invaſion. But how can the ſecurity of this whole province protect the inhabitants of the iſlands, and other ſouthern parts of Bengal ?

When Mahabut Jung was Subahdar of Bengal, Sadacut Mohamud Khan was Naib Subah of all the ſouthern parts, as far weſt as Ingellee. He planned an expedition againſt Rekheng, which being approved by the Nawab, he raiſed an army of 12,000 men, conſiſting of 100 horſemen, 500 bildars (pioneers), 2500 coolies, and the remaining number of infantry of different denominations. His artillery conſiſted of ten pieces of cannon. With this army he marched towards Rekheng; the bildars, and a certain number of coolies, preceding it one day's march, in order to clear the road. The ammunition and proviſions were conveyed as far as Rawmoo, in 400 boats, and there landed, to be carried with the army. The boats then proceeded to the river Nawf, to aſſiſt the army in paſſing it. The army arrived at that

that river after nineteen days marching, and were on the point of paffing it, when an order came from Mahabut Jung for the army to return as faft as poffible. Thus ended an expedition that coft the government upwards of 80,000 rupees! The order was obtained by the influence of Sadacut Mohamud Khan's enemies at the durbar, who made the Nawab believe, that the Naib Subah intended to make himfelf independent by the conqueft of Rekheng; and that he would fo ftrengthen himfelf by that conqueft, as to be able to fupport himfelf in the independent fovereignty of both that country and Chittagong.

The road from Iflamabad to Rawmoo, which the army was eleven days marching, was very bad; but from thence to the river Nawf, it marched on the fea beach, which was all the way fo level, that a one-horfe chaife might have gone on it. The Nawf is the limit of Chittagong, and divides it from Rekheng. It is fo broad, that in the cleareft weather nothing on the oppofite fide can be feen; but only the entrance of it is here meant, as it is not known that any one ever went up it. It is thought to communicate with Pegu; but this is merely a conjecture of the natives of this province.

After the return of the army, fome natives of Bengal, who had made their efcape from Rekheng, reported, that when it was known there that the Nawab's army was on its march to that country, the Rajah, and moft of the inhabitants, fled to the hills and woods; but that a fmall garrifon was left in the fort, who were alfo foon ftruck with a panick, quarrelled among themfelves, and at laft deferted the fort.

Sometime before Sadacut Mohamud Khan went on the expedition againft Rekheng, he received advice, that two fleets of Mug boats were feen going to the fouth of the iflands; that one of them, confifting of fifty or fixty boats, appeared to be going to Luckipore, by the way of Deckan Shahbazpore; and that the other fleet, of eighty or one hundred boats, was going towards the Sunderbunds. Soon after,

after, further intelligence came that the laſt-mentioned fleet was lying in Bengun Gunge Nullah, in the Sunderbunds, on which the Naib Subah went there, with ſeventy or eighty armed boats, and arrived at the entrance of the Nullah when it was low water, and the Mug boats ſtranded. He attacked them, killed many of them, took fifty boats, and 2200 priſoners, who were ſent to Moorſhedabad, and employed in the buildings at Mootejeel. What became of the other fleet of Mug boats is not certainly known; but it is thought they got intelligence of the defeat of their countrymen, and returned as faſt as poſſible to Rekheng. It was in conſequence of the appearance of theſe fleets, that the expedition againſt Rekheng was planned.

Iſlamabad, June 1777.

SINCE writing the above, the perſons who were lately ſent to Rekheng with a letter are returned. They report, that on their arrival, Kuddul Poree, the Rajah, ordered them to be confined till he returned from ſubduing a rebellion raiſed by one of his Zemindars; and he, at the ſame time, promiſed to give them an anſwer to their letter. Soon after the Rajah was killed by the Zemindar, who ſeized on the government, and ordered them to be put to death as ſpies; but that by paying twenty-five rupees, they were permitted to eſcape. They further ſay, that the people of Rekheng were in expectation of an Engliſh force coming againſt it, and that the native inhabitants were in great fear.

WHEN theſe meſſengers, in going to Rekheng, arrived at the Nawf, they travelled for ſome time along its banks to the eaſtward, and very ſoon came to a part of it that is not broader than the Chittagong river, near the town; over which they croſſed with eaſe.

HIS-

HISTORY *of* ASOF JAH, *shewing by what means he acquired the Territory in the* DEKHAN, *which is now in the Possession of his Son* NIZAUM-UL-MOOLK; *extracted from a Biographical Work, written in the Persian Language, and translated by* HENRY VANSITTART, *Esq.*

ASOF JAH descended from anceſtors, who bore eminent rank in the empire at a time when it was in its moſt flouriſhing ſtate. Saud Ulla Khan, Vizier to Shah Jehan, was his maternal, and Abid Khan, a grandee of Samarcand, his paternal grand father. The latter arrived in Hindoſtan in the reign of Shah Jehan, and ſerved under the prince Aureng Zebe, after whoſe acceſſion to the throne he was promoted to the rank of commander of 5000 horſe, and was twice appointed to the * Sidaret of Hindoſtan. On the 24th of the 1ſt Rubbee 1098 † he was killed by a cannon ball at the ſiege of Golconda. His ſon Meer Shah-aub-ed-deen, was one of the moſt eminent Omrahs in the court of Aureng Zebe. He was promoted by degrees to the rank of commander of 7000 horſe, and obtained the title of Ghazy-ed-deen Khan Behauder, Feroze Jung. As he greatly exerted himſelf in the reduction of Bijapore, the Emperor added the words *Ferzund Arjimund*, or *Dear Son*, to his former titles. In the reign of Shah Allum, the ſon of Aureng Zebe, he was appointed Subahdar of Gujerat; in which government he died in the year 1122 ‡, leaving a ſon, by name Aſof Jah, who is the ſubject of this hiſtory.

ASOF JAH, whoſe original name was Meer Kamar-ed-deen, was born in the year 1082 ‖. He was promoted in the reign of Aureng Zebe to the rank of commander of 5000 horſe, and obtained the title of Cheen Kuleij Khan. He was afterwards appointed Subahdar of Bijapore.

* The Sudder-us-Sudoor was one of the Viziers, through whoſe office all charitable grants of land conferred by the Emperor paſſed. † A. D. 1686. ‡ A. D. 1710. ‖ A. D. 1671.

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In the reign of Shah Allum, he obtained the title of Khan Dowran Behauder, and Subahdarry of Owd, which he afterwards resigned in disgust, having been ill treated by the ministers, and assuming the dress of a fakeer settled in Dehly. In the reign of Jehandar Shah he quitted his retirement, and was restored to his former rank and titles. In the reign of Ferokeseer, he obtained the title of Nezaum-ul Mulluk Behauder Futtah Jung, also the rank of commander of 7000 horse, and the Subahdarry of the Dekhan. However, as this government was in the possession of Syed Hossein Ally Khan, a very powerful Emeer, he waited upon the Emperor, and requested to exchange it for the government of Moraud-abad that he might lead a retired life as in the reign of Shah Allum.

In the reign of Ruffee-ud-Durjaut, he was appointed to the Subahdarry of Malava. The animosities which existed amongst the Omrahs, induced him to form the design of possessing himself of the Dekhan. He marched thither from Malava in the year 1132 *, and gained without a battle the fortress of Asseer from Taleb Khan, and the city of Burhampore from Mahomed Khan, the Subahdar. On the 13th of Shabaun, in the same year, he obtained a victory at the village of Hosseinpore, in Sircar Hundea, over Syed Dil Awer Khan, who was sent by the Emperor to oppose him; after which he returned to Burhampore. On the 6th of Shawaul, in the same year, he defeated, near Balapore, Syed Allum Ally Khan, the nephew of Syed Hossein Ally Khan, who was Naib of the Dekhan.

After the deaths of the Syeds of † Barha, and of Yatimaud-ed-dowla Mahommed Ameen Khan (their Successor in the office of Vizier to Mahommed Shah), Nizaum-ul Moolk (by which title Asof Jah was now called), left the Dekhan and paid

* A. D. 1719.

† The names of the Syeds of Barha are Hossein Ally Khan, and Abdulla Khan. They carried Ferokeseer from Patna, and placed him on the musnud, but on his quarrelling with them, they killed him, and raised to the throne first Ruffee-ed Dirjaut, and afterwards Mahommed Shah, who put them to death. They were famous at this period for creating and dethroning Kings, like the Earl of Warwick, in the reigns of King Henry the VI. and Edward the IV.

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a visit to the Emperor. On the 5th of the first Jemaudy in the same year, he was invested with the office of Vizier. Moyz-ud Dowla Heyder Cooley Khan, the Subahdar of Gujerat, having rebelled, Mahommed Shah gave the Subahdarship of Gujerat and Malava to Nizaum, who arrived with expedition near Gujerat. Heyder Cooley Khan, finding himself unable to cope with him, affected madness, and Nizaum having appointed his uncle Ahmed Khan his deputy in the Subahdarry of Gujerat, proceeded to Malava. He afterwards constituted Azeem Ulla, the son of his aunt, his deputy in this province, and in the first Jamaudy of the same year, returned to Dehly. The Omrahs, who were displeased at his return to this city, alienated from him the mind of the Emperor. In year 1136 * he was removed from the Subahdarry of the Dekhan, which was given to Mobarez Khan. Nizaum pretending that the climate of Moraudabad was more favourable to his health than Dehly, obtained this Subahdarry. He travelled towards the province some days, and afterwards altered his rout to the Dekhan, where he expeditiously arrived. Mobarez Khan advanced to oppose him. A fierce battle was fought at Shekergeera on the 23d Mohurrum 1137, in which Mobarez Khan was killed, and the whole Dekhan fell into the hands of Nizaum. The Emperor, when he received intelligence of this event, removed Nizaum from the Subahdarry of Gujerat, which he gave to Mobarez-ul-Moolk, and from the Subahdarry of Malava, to which he appointed Girdur Behauder.

But the Emperor's displeasure was of short duration, being soon succeeded by the revival of the same favourable sentiments towards Nizaum, which had before animated his breast. In the year 1138 † he promoted him to the title of Asof Jah, and in 1150 ‡ invited him, with much importunity, to Dehly. Asof afterwards constituted his son Nizaum-ud-Dowla, Nasir Jung, Naib of the Dekhan, and repaired to the presence, where he arrived in the end of the first Rubby of the same year. After

* A. D. 1723. † A. D. 1724. ‡ A. D. 1737.

two months the Emperor ſent him to puniſh the Mahrattas, and appointed him to the Subahdarries of Agra and Malava, by the removal of Jei Sing and Bajee Row.

Nizaum after his arrival at Agra appointed Mohee-ed-deen Cooley Khan, a dependent of Saud-ulla Khan his grand-father, his deputy in this province, and proceeded to Malava. He firſt attempted to croſs the Chumbul, but being incommoded by the deep pits in the bank, as well as the robbers who infeſt that quarter, he croſſed the Jumna near Agra, and marched to the weſtward. Paſſing by Etawa and Muckundpore, he again croſſed the Jumna near Calpee, and arrived in the Bundelcund country, where the Rajah joined him with a large army. At Bhopaulpore, which is dependent on Malava, he was met by Bajee Row at the head of a conſiderable army. In the month of Ramazaun in the ſame year, the flames of war and ſlaughter were kindled in the environs of this place. However, as a ſtrong report prevailed of the approach of Nadir Shah, Aſof made peace and returned with expedition to Dehly. Nadir Shah, after his victory, treated him with more diſtinction than the other Omrahs, and Aſof ſucceeded to the title of Emeer-ul-Omrah, or firſt of the nobles, which was vacated by Sumſaum-ed-deen Doraun, who was ſlain in the war againſt Nadir Shah.

Misled by evil counſellors the Nabob Nizaum-ed Dowla, Naib of the Dekhan, now eſtabliſhed an independence, and Aſof took his leave of the Emperor to puniſh his ſon. A battle was fought between them, near Aurungabad, on the 20th of the firſt Jemaudee in the year 1154 *; when Nizaum-ed Dowla, after he had received ſeveral wounds, fell into the hands of his father.

In the year 1156 † Aſof Jah formed a deſign of conquering the Carnatic. He took the fortreſs of Atrack Paupelee, and afterwards ſubdued Arcot. In 1157 ‡, he

* A. D. 1741. † A. D. 1742. ‡ A. D. 1744.

gained

gained the fort of Baulkunda, which is dependent on Hyderabad, from Mookrim Jaun Dekhenee.

On the 4th of the ſecond Jemaudee, he died near Burhampore, and his body was removed from thence, and interred near the fort of Dowletabad, at the foot of the grave of Shah Burhaun-ed-deen Ghireib. The ſame year was remarkable for the deaths of the Emperor Mahommed Shah, and the Vizier Yatimaud-ed Dowla Kamar-ed-deen Khan. Nizaum-ul-Moolk, the preſent Subahdar of the Dekhan, is the fourth ſon of Aſof Jah.

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The HISTORY *of* AHMED SHAH, *King of the* ABDALLIES, *who are also called* DURANEES, *from a Custom of wearing a Pearl in one of their Ears; extracted from the same Persian Book which furnished the History of* ASOF JAH, *and translated by* HENRY VANSITTART, *Esq.*

AHMED SHAH DURANEE accompanied Nadir Shah in his expedition into Hindostan. He first served him as an assaberdar (or mace bearer), and was afterwards promoted to the rank of an officer in the cavalry. After the death of Nadir Shah, he * established his sovereignty in Candahar and Cabul, and caused money to be coined, and the khootba, or prayer, to be read in his name. He has visited Hindostan seven times; the first time he came with Nadir Shah, in the year 1152 †, and returned with him to Persia.

THE second time he led an army into Hindostan, from Candahar, in 1161 ‡. Shah Nawaus Khan, the son of Zekereea Khan, the governor of Lahore, not being strong enough to oppose him retreated, and the Duranee having entered and plundered the city, marched towards Dehly. The Emperor, Mahommed Shah, sent against him his son Ahmed Shah, with Kamar-ed-deen Khan the Vizier, Sufder Jung, and other eminent nobles. The prince occupied the pass of Majeeburra, but the Duranee entered the country with 30,000 horse, by the way of Lodiana, and plundered Serhind. The prince, when he received intelligence of this event, marched towards him, and the armies were engaged in a continued scene of fighting, from the 15th to

* "Ahmed, a valiant officer, who had always been attached to Nadir, made a bold effort to revenge "his death, and rushed at the head of his troop against the other chiefs, but was soon repulsed, and re- "treated in despair to Candahar."—Life of Nadir Shah by Sir William Jones.

† A. D. 1739. ‡ 1747-8.

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the 28th of the firſt Rubbee. On the 22d, Kamar-ed deen Khan was killed by a cannon ball, as he was repeating his prayers; which circumſtance ſo much alarmed Rajah Iſſerree Sing, the ſon of Jei Sing Siwai, and the other Rajahs of Ajmire, that they returned to their own country with 12,000 horſe. But the war was ſo vigorouſly ſupported by the Princes, the ſon of the Vizier and Sufder Jung, whoſe courage was raiſed by their misfortunes, that the Shah Duranee retreated. As well from reſpect to the memory of his father, who had ſacrificed his life, as on account of his own perſonal exertions, Moyen-ul-Moolk, the eldeſt ſon of Kamar-ed deen Khan, was appointed governor of Lahore, and about a month after this war the Emperor Mahommed Shah died. Shah Duranee's third viſit to Hindoſtan happened in 1162 *, when he advanced from Cabul to Lahore; and after fighting ſometime with Moyen-ul-Moolk, made peace with him, and having impoſed a tribute on him after the example of Nadir Shah, returned to Cabul.

But the Shah appeared in Hindoſtan the fourth time in 1165, and advanced to Lahore, where Moyen-ul-Moolk ſuſtained a war againſt him four months. In conſequence of the miſconduct of Adeena Baig and Caora Mull, who were the managers of his affairs, he was then defeated, and preſented himſelf before the Shah, who appointed him governor of Lahore on the part of himſelf, and returned to Cabul. Moyen died in 1167 † by a fall from his horſe, and his ſon Meer Momin was appointed by the Shah his ſucceſſor in the government of Lahore. But the infancy of Momin threw the management of his affairs into the hands of his mother, whoſe government diſguſted the nobles. Momin, however, ſoon died, and was ſucceeded by Khaja Moofau, the ſon-in-law of Moyen-ul-Moolk. As Bekharee Khan Rooſtum Jung, who poſſeſſed authority under Moyen-ul-Moolk, aſpired to the government, when the Begum was apprized of his deſign, ſhe ſummoned him into her apartment, and ordered her ſlaves to beat him with ſlippers. She was at length overpowered by Khaja Abdulla Khan, the ſon of Abdooſſamad Khan, who ſeized the government

* A. D. 1748. † A. D. 1715.

and

and confined her. But he was afterwards obliged to retire on account of a mutiny amongst the troops for their pay, and the power reverted to the Begum.

The Shah Duranee entered Hindostan the fifth time in 1170 *. The cause of this step was a disturbance promoted by Ghazy-ed-deen Khan, who in opposition to the Shah took the government of Lahore from the Begum, and gave it to Adeena Baig Khan. The Shah advanced from Candahar to Cabul, and from thence to Lahore.

Adeena Baig Khan, unable to encounter the Shah, concealed himself in the woods of Hansey Hissar. The Shah pursued him to Sunput, which is situated at the distance of twenty coss from Dehly. Ghazy-ed-deen Khan being unprepared to support any plan of hostility, resolved to submit, and accordingly waited upon the Shah, who, on Friday the 7th of the first Jemaudy in the same year †, entered Dehly and had an interview with Allumgeer the 2d.

The city, however, escaped not his ravages, and many of the inhabitants killed themselves, by poison or the sword. The Shah remained there a month, during which time he contracted a marriage between Timoor Shah, his son, and the daughter of Aiz-ed-deen, the brother of Allumgeer the 2d. After the conclusion of the nuptials he left Dehly, and marched against Sooraj Mull, the Jaut, who had for some time disturbed the Subahs of Agra and Dehly. In three days he took Yelumgeer, a fort belonging to the Jaut, at the distance of 15 coss from Dehly, and put all the inhabitants to death. He proceeded from thence to Mutra, an ancient place of Hindoo worship, and laid it waste by fire and the sword.

The Jauts quitted their plains and shut themselves up in their forts. The Shah marched towards Agra, but was resisted by Mirza-Seif-ulla, the commandant, who

* A. D. 1756. † A. D. 1756.

would

would not suffer any person to approach within the range of the fort. The Shah undertook the seizing of it, and employed Jehan Khan against the fortesses of the Jauts. Fortunately for Sooraj Mull, a pestilential distemper prevailed in the Shah's army, which thinned it so much that all the endeavours of Jehan Khan were frustrated, and the Shah was obliged to retreat precipitately to his own country. When he arrived near Dehly, Allumgeer, accompanied by Najeib Khan, had an interview with him near the reservoir of Muksoodabad.

At this time the Shah himself married a daughter of Mahommed Shah. He afterwards created Najeib Khan Emeer-ul Omrah of Hindostan, and departed to Lahore. He gave the government of this province, Mooltan, and Tatta, to Timoor Shah, and proceeded to Candahar by the way of Cabul.

The Shah visited Hindostan the sixth time in 1173, * for two reasons. First, he had left his son, Timoor Shah, with Jehan Khan, in Lahore. The latter made peace with Adeena Baig Khan, who was concealed in a wood called Luckei Jungle (which is in the country now possessed by Jei Sing), and from the consideration of his local experience, appointed him to the charge of the † Duab; but Adeena Baig afterwards, distrusting Jehan Khan, disobeyed a summons which he sent him, and fled to the mountains. Jehan Khan then appointed Moraud Khan to the government of the Duab, and stationed with him Belend Khan, and Serfraz Khan. Adeena Baig prevailed upon the Seekhs to join him, and attacked Moraud Khan. Belend Khan was killed, and Moraud Khan and Serfraz Khan retreated to Jehan Khan. The Seekhs plundered all the Duab, and particularly Jalunder; and Adee-

* A. D. 1759.

† Any country situated between two rivers is called Duab, although we are best acquainted with the province of this name, which lies between the Jumna and the Ganges. The Punjaub, is a district which contains five rivers, and is bounded by the two outermost of them, but the space between any two of these rivers is a Duab. Lahore, in a table of the imperial revenues, is described as consisting of five Duabs, viz. the four belonging to the Punjaub, and one between the Behat, and Sindeh, or Attock, called the province of Sindeh Sacur, which, in the opinion of some, belongs to Cabul, and not to Lahore.

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na Baig invited the Mahrattas, who had arrived near Dehly, under Rogonaut Row and Shemshire Behauder, brothers of Balajee Row, with Hulkur and other chiefs. They were pleased with the opportunity, and directed their march towards Lahore. They fought with and took prisoner Abdoos-Samad, Fougedar of Serhind, on the part of Shah Duranee, and proceeded from thence with expedition to Lahore. Jehan Khan, not deeming it prudent to risque a battle with his small force, retreated with Timoor Shah to Cabul. The Mahrattas pursued him to the Jailum (one of the five rivers), and afterwards gave the government of Lahore to Adeena Baig, on the condition of his paying them a tribute of * 75 lacks of Rupees per annum, and returned to Dehly, in consequence of the approach of the rainy season. Rogonaut Row departed to the Dekhan, leaving Junko, one of his officers, who turned his views to the conquest of Ajmire. In Mohurrum 1172, Adeena Baig died. Junko gave the Fougedarry of Serhind to Siddeek Baig Khan, one of the servants of Adeena Baig, and settled the Duab on his widow; he also appoin ed Saba, a Mahratta, to the government of Lahore, and dimissed him to his station.

The Shah's second reason for entering Hindostan was an invitation from the Rajahs, who were alarmed at the encreasing power of the Mahrattas, as well as from Najeib Khan, to whom Dattajee Syndia had been long troublesome. They therefore sought protection from the Shah.

The Shah advanced from Cabul, and after some battles defeated Saba, and forced him to retreat from Lahore to Dehly. In Suffer 1173, the Shah marched to Jummoo, a country dependent upon Lahore, where he collected a large tribute from the Rajahs, and afterwards proceeded to Dehly.

A treaty of peace was at this time in agitation between Dattajee and Shuja-ed-Dowla; but the former, when he heard the news of the Shah's arrival, broke

* The revenue of Lahore in the reign of Aurengzebe was two crore eleven lacks two thousand and Fifty Rupees.

† A. D. 1758.

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off the negociation, and advanced with eighty thousand horse to meet him. The Shah considering himself exposed to the disgrace of having his supplies of grain cut off by the Mahrattas, crossed the Jumna and entered the Duab. The rivers Jumna and Ganges issuing from the Comyoon mountains enclose this country, which begins at these mountains to the northward, and ends at the conflux of these rivers at Allahabad. The Shah was now joined by Soudoolla Khan, Najeib Khan, Ahmed Khan Bungish, Hafiz Rahmet Khan, and Doondee Khan, whose country lies in the beginning of the Duab. The Shah then marched to Dehly, and ordered his advanced troops to attack Dattajee. A battle was fought in Serhind, when the Mahrattas were defeated and pursued by the Shah. Dattajee kept up a skirmishing fight, till he reached the plain of Baudlee, which is near Dehly, where being surrounded by the Shah, he separated his nephew Junko with a small force, and dismounting the rest of his army gave battle, when he was defeated and killed, together with his adherents. This victory was obtained by the Shah in the second Jemaudee of 1173, who marched 15 cose in pursuit of Junko on the day of the battle, and countinued the same celerity in his motions until he arrived at Narnole. At this place he heard that Hulker, who was at Jeinagur, when he received the news of Dattajee's death, proceeded to Sooraj Mull the Jaut, and solicited his assistance, who refused it, alleging that he was not able to appear in the field against the Shah. The Afghans of the Duab were now bringing grain and money for the supply of the Shah, but were attacked in the way, and plundered of the whole by Hulker; to punish whom the Shah sent Shah Pusend Khan and Shah Culender Khan Duranee with 15,000 horse. In one day and night they marched from Narnole to Dehly, which is 70 cose, and resting the next day, set off at night, crossed the Jumna, and arrived at Secundera before morning, where they attacked Hulker, who escaped with only 300 men mounted on their bare horses, and the rest of the army were either killed or made prisoners. The Shah marched from Narnole to Dehly, and as the rainy season approached, cantoned his army on the other side of the Jumna.

When the news of the death of Dattajee and the defeat of Hulker arrived in the Dekhan, Seda Shoe (called Bhow), the coufin of Balajee, marched to take his revenge on the Shah with felect troops, and eminent leaders, and carried Europeans to ferve his artillery. When he approached Dehly, Sooraj Mull the Jaut was perfuaded by Hulker and Junko to pay him a vifit. Bhow advanced a cofe to meet him, when he reprefented that the depth of the water from the rains rendered it difficult to crofs the Jumna, and attack the Shah, and advifed him to take the city of Dehly. He followed this counfel, and arrived at Dehly early in the morning of Wednefday the 9th Zehidge 1173 *. The army made an attempt on the Affud baftion and Khizzeree gate, and fome attacked the Dehly gate. But although Hulker and Junko ftood near the Khizzeree gate, and vigoroufly exerted themfelves to force it, yet it was fo well ftrengthened with brazen plates, and grates of iron, that it refifted all their efforts. But the troops made a way over the Affud baftion, and got into the palace; but many of them being killed by the fire of the Duranee Moguls, the reft leaped down the wall (many of them breaking their limbs), and gave up their conqueft. The Mahrattas turned the fiege into blockade, and ftraitened the place for provifions. Ibrahim Khan Gardee brought up the European artillery, and planted three pieces of cannon in the plain, which fo feverely battered the Affud and Mofummon baftions, and the King's palace, that the fhot fell as thick as drops of rain in a fhower. However, the buildings fuftained great damage, but the works received little injury. Every day a fire was kept up on both fides with mufquetry and cannon, till at laft the commandant of the garrifon, by name Yakoob Ally Khan, brother of Shah Wullee Khan, confidering the impoffibility of his receiving affiftance from the Shah, who was unable to crofs the Jumna, was induced to fend overtures of capitulation, demanding no other conditions but liberty to go where he pleafed with his family and property. Bhow was very happy to obtain the place, and readily confented to the terms. Yakoob Ally Khan quitted the city with his family and effects, and croffing the Jumna in a boat, repaired to the Shah.

* A. D. 1759.

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On the 19th Zehidge 1173, Bhow became master of this famous city, and of the opulence, splendor, and even family of the Emperors. But the bounds of his avarice were enlarged by the encrease of his possessions. He shewed no respect either for the ornaments of royalty, the utensils of the temples, or the sacred appurtenances of the tombs. He cut up the silver roof of the levee room (dewan khana) and coined it into rupees, and plundered the places of worship and the sepulchres of Nizaum-ed-deen Owlia, and the late Emperor Mahommed Shah.

He appointed Naroo Sunker Brahmin commandant of the city, and furnished a garrison for its defence, but at present cantoned his whole army in it, who experienced a scarcity of provisions. At the close of the rainy season, on the 29th Suffer 1174 *, he placed Myrza Jaun Bukht, the son of Shah Allum Ally Goher, on the throne, and secretly appointed Shuja-ed-dowla vizier, with an intent to render him suspected by the Shah. He afterwards left Naroo Sunker in Dehly, and moved his army to Gungepore. This country was in the possession of Abdoos Samad Khan Abdallee, Kuttub Khan Rohilla, and Nejabut Khan Zemindar, and supplied the Shah's army with grain. On the 7th, the first of Rubbee 1174, the Mahrattas invested the fort of Gungepore; and as the capture of forts by European artillery is easy, it was soon taken. Abdoos Samad Khan and Kuttub Khan were killed, and Gungepore was plundered.

The impatience of the Shah could brook no longer restraint. He ordered his army to pass the Jumna, although it was not properly fordable, and on the 18th of the first Rubbee 1174, the warriors plunged their horses into the water. Some swam over, others found fords, and a few were drowned. Bhow was astonished at their courage, and moving from Gungepore with an intent to plunder Serhind, in two marches reached Paniput. Although he commanded 40,000 experienced horse, and had European artillery, he was sensible of his inability to face the Shah in

* A. D. 1760.

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the field. He therefore fortified himſelf to the northward of Paniput, and keeping his army together remained upon the defenſive.

On the 21ſt of the ſame month the Shah arrived near the fortification, and drew his ſword in the name of God. The time now paſſed in undeciſive ſkirmiſhes; but when the Shah perceived that the Mahrattas had no intention of quitting the fortification to give him battle, he ordered it to be attacked. The army was diſpoſed for this ſervice as follows. In front Jehan Khan, Shah Puſend Khan, and Najeeb-ed Dowla; next to them Shuja-ed Dowla, Ahmed Khan Bungiſh, Hafiz Rahmut Khan, Fyze-oola Khan; and laſtly, the whole were ſupported by the Shah with the Vizier Shah Wullee Khan. The Mahrattas came out to the diſtance of a rocket's throw from the fortification, where they were drawn up in order of battle, and made a ſtand.

The action began at noon, and was maintained with much ſlaughter till about half an hour before ſunſet, when the Rohillas, who are brave to a proverb, and were about 10,000 in number, after giving the fire entered the fortification ſword in hand.

Bulwant Row, the brother-in-law, and principle ſupport of Bhow, receiving a ſhot fell from his horſe and died. The Rohillas gained a complete victory over the Mahrattas; but night dropped the curtain of darkneſs, and obliged them to quit the fortification, and rejoin their own army.

Gobind Pundit, the collector of Etawa, who was arrived on the bank of Jumna, oppoſite to Dehly, with 10,000 horſe, and a large ſupply of treaſure and grain, intended to plunder Meer-ut, the Talook of Majeeb-ed Dowla, and afterwards to join the Mahratta army by the way of Duab; but his deſign was fruſtrated by the activity of the Shah, who ſent againſt him a detachment of 5000 horſe, under Attayee Khan Duranee, and the ſon of Abdoos Samad Abdallee. They arrived the ſecond day

at

at Shagurra, and killed Narroo Sunker and many of his men. They afterwards put to death the Mahrattas whom they found at Ghazy-eddeennagur, and then surprized Gobind Pundit at Jelaulabad, whom they killed and plundered of money, effects, and cattle, to a confiderable amount, after which they carried the head of Gobind Pundit, and much treafure, to the Shah.

The Mahrattas, after the late battle, were confined within their fortification, and their diftreffes, arifing from ftenches and fcarcity of provifions, encreafed every day. At length their fufferings drove them to defperation, and they preferred death in the field to the endurance of fuch complicated mifery. On Wednefday, the fixth of the fecond Jemaudee, they drew up their forces on the plain, placing the European artillery in front, and attacked the enemy.

The Muffulman troops, eager as hunters to feize their game, fell upon them, difordered their ranks, and fpread flaughter through their army. Bifwaus Row, a gallant foldier, perifhed in the prime of his youth. Bhow alfo met his fate, and Junko and other innumerable chiefs were levelled with the ground. Ibrahim Khan Gardee was taken prifoner, and after being kept fome time in confinement was put to death: 22,000 male, and as many female flaves fell into the hands of the victors; and the plunder, confifting of artillery, effects, cattle, treafure, and jewels, exceeds the power of computation. New dangers awaited thofe who fled from the carnage in the field. They were plundered or cut to pieces by the inhabitants of the villages through which they paffed. Shemfhire Behauder, the brother of Balajee, was killed in the way, and only two chiefs were faved; Hulker, who after a thoufand difficulties arrived at Malava, and proceeded from thence to Poona, and Balajee, who afterwards died of grief.

The Shah after this victory vifited Dehly, from whence, after a ftay of a few days, he marched on the 16th Shabaun 1174, and leaving a governor in Lahore, returned to his own country.

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The Shah visited Hindostan the seventh time in 1175. The Mahrattas began to recover their strength, and Sooraj Mull had taken the fort of Agra. The Seekhs had killed the governor of Lahore, and had raised Jessa Sing, a man of their own nation, to the throne, and coined money in his name. They had also possessed themselves of the city of Lahore, and circumadjacent country, and were oppressing the inhabitants, particularly the Mussulmen.

The Shah therefore marched to Lahore, where he heard that an army of 200,000 Seekhs was assembled in Serhind.

He reached them by travelling ninety cose in two days, and a battle was fought on the 11th Rujub 1175, when the Shah's army was victorious, killing 20,000 men, and finding a plunder which cannot be estimated. On the 7th Shabaun in the same year, the Shah entered Lahore, and settled the country.

He also sent Noor-ed-deen Khan, the brother of Shah Wullee Khan, against Soocjewun, the governor of Cashmeer. This man, an inhabitant of Cabul, and of the Chetree cast, was at first a clerk (mutseddy) to Shah Wullee Khan, and was afterwards sent by the Shah Duranee to receive some money from Moyen-ul-Moolk, the governor of Lahore. In 1167, the Shah dispatched Abd-oolla Khan to reduce Cashmeer, who conquered it from the governor, on the part of Allumgeer the 2d, and left in it an army of Afghans, and Khaja Khujuk, to whom he appointed Soocjewun Dewan.—Soocjewun killed the commander of the Afghans, and first confined Khaja Khujuk, and afterwards expelled him from Cashmeer. He then remitted some money to Dehly, and procured a firmaun for the government from Allumgeer the 2d, in whose name he coined money and read the prayer (khootba). Noor-ed-deen now marched against him with an army of Duranees and Persians, and was joined by some of the Rajahs of the mountains. Soocjewun endeavoured to prevent their entrance by strengthening the mountains; but notwithstanding all his exertions, the Duranees penetrated into the country and took Cashmeer. Soocjewun fled, but his family was taken. The Shah, after the reduction of Cashmeer, appointed Noor-ed-deen governor, and in 1176 returned to Cabul.

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A FABLE *from the* ANWAR E SOHEILY.—*Translated by* WILLIAM CHAMBERS, *Esq.*

THE TRANSLATOR'S PREFACE.

THE following Fable is taken out of the same book from which that beautiful one of the Gardener and the Nightingale, at the end of Sir William Jones's Grammar is extracted. And the version of the first sentence, which is given as an example in P. 103 of that elegant and useful work, was what primarily suggested the idea of the ensuing Translation, which made the amusement of a few leisure hours some years ago. Those who condescend to peruse this little piece, may, perhaps, wish for some account of the original work, of which it makes a part; and to such the following is presented.

THE Anwâr e Soheily, for that is the title of the book, was written by Hussein al Kâshify, called also Hussein Vâaz, a Persian author of great repute, who flourished in the time of Sultan Moazzuddin Hussein Mirza, (the fourth in descent from Omar Sheikh, the second son of Timur), who reigned thirty-six years over all Khorasân, Takhâristân, and Mazinderân, and died in the Hidjerah year 911, answering to 1505 of the Christian Æra. The Amîr Sheikh Ahmed as-Soheily, who was a Lord of great distinction in the court of that Prince, patronized the author, and prevailed on him to undertake this work, which was in consequence dedicated to him, and called *Anwâr e Soheily*, in allusion to his title: for *Soheil* is the name which the Arabs give to the star Canopus; and the author, playing upon the word, called his book "*the Lights of Canopus.*" It is, in fact, nothing more than a collection of Fables, of which the ground-work is an antient book already well known in Europe, under the name of "*the Fables of Pilpay,*" which exists to this day in Shanscrit, and probably in most of

of the other languages of India: for a copy of it in that language is in the possession of the Translator, who has formerly read a part of it also in Marrattas, and has heard it spoken of as a well known book by the Hindoos of the coast of Choromandel. The following is the history which Hussein al Kâshify gives us in his preface, of its origin, and of its progress among the other languages of Asia.

"An enlightened Indian Sage, called Beidpây the Brahmin, wrote this book origi-
" nally in the Indian language, and dedicated it to Rây Dabishelîm, who reigned
" over part of Hindostan. His design was apparently to throw together such maxims
" and precepts under this disguise, as might be a guide to Princes in governing
" their people, in the exercise of justice and clemency among them, in giving vigour
" to the sinews of government, and weakening the forces of its foes. Dâbishelîm
" accordingly considered it as the best guide of his measures, and preserved it as
" a precious treasure, which it was prudent to conceal from the view of others;
" and his family also followed his example through successive generations. But
" notwithstanding these precautions, its merits became known, and its fame was
" carried even into distant countries; so that in the time of Kisrâ Nowshervân, sur-
" named the Just, King of Persia, it was the subject of general discourse in that
" kingdom. The curiosity of that Prince was much excited by what was said in its
" praise, and he prevailed on Buzurvîah, a physician of great eminence in his court,
" and a man distinguished by his learning and accomplishments, to undertake a
" journey into India, to obtain this celebrated book. Buzurvîah, after a long stay
" in that country, and putting various stratagems in practice to accomplish his pur-
" pose, at length obtained a copy of the book, and having made a version of it into
" Pahelvy, which was then the language of Persia, presented the original and trans-
" lation to his Sovereign, who raised him to great honours in consequence. Now-
" shervân set a high value on the work, and imbibed, from the perusal of it, much of
" that justice and clemency, that wisdom and policy, which have rendered his name
" illustrious. It continued in the possession of the kings his successors, and did not
" change its form till Abu Jafer Mohammed, the second Abbasside Caliph, heard

" of

" of its excellencies, and having procured a copy in Pahelvy, commanded the " *Imâm Abul Haſſen Abd Ullah bin al Makna,* who was the moſt diſtinguiſhed among " the learned of that age, to tranſlate the whole of it into Arabic. At a ſucceeding " period, the *Sultan Abul Haſſen Naſſer bin Ahmed Sâmâuy* ordered one of the li- " terati of his time to tranſlate it from Arabic into modern Perſian; and the poet " *Rodeky* put it into verſe by the command of the ſame monarch. After that again " the *Sultan Abul Muzaffer Behrâm Shah,* a deſcendant of the famous *Shah Mahmûd* " of *Gazna,* prevailed on the learned and eloquent *Abul Maâly Naſſer Ullah,* to pre- " pare another Perſian tranſlation * of it from the Arabic of *Ibu-Makna,* and the " book now ſo well known under the title of *Kalîla Dumna* is this laſt mentioned " work of *Naſſer Ullah;* a work which undoubtedly merits much praiſe, on account " of its noble and ſpirited ſtile, and the beauty of its arrangement, but it " muſt, nevertheleſs, be allowed, that from the interſperſion of hard words, the " too frequent occurrence of epithets, ſimiles, and metaphors, and the immoderate " length of its periods, the reader is often kept back from the ſubject-matter of " the book; and it is difficult for him to diſcover where a ſtory begins, or where " it ends: Circumſtances, which cannot but create a weighty objection in ſuch a " polite age as the preſent, when, however high an author's pretenſions may be, " his writings are ſure to be exploded, if he poſſeſſes not the art, of cloathing " his thoughts in clear and pleaſing language. In fact, the work in queſtion ſeems " to require that the reader ſhould have a lexicon by him when he reads it; and from " this defect the book had well nigh been univerſally laid aſide, notwithſtanding its " excellence and uſefulneſs."

Hussein al Kashify then proceeds to ſay, that for theſe reaſons his patron, the *Amîr Sheikh Ahmed as-Soheily,* had deſired him to make a new verſion, better ſuited to the taſte of that age: in the execution of which undertaking, he acknowledges that he had omitted the firſt two of the ſixteen ſections, of which the book before

* Theſe ſucceſſive tranſlations ſeem to have been undertaken in order to ſuit the taſte of different periods in a language, which has been progreſſively changing.

him consisted, as he conceived them to be of little use, and that they made no part of the original work in the Indian language; and that he had substituted in their stead an introductory narration, in which he seems to have wrought up a good deal of genuine matter, with a fiction of his own.

In this introduction, which takes up more than an hundred pages of Persian octavo manuscript, the author has given great scope to his invention, and has taken liberties which would not be justifiable but in a book of tales. He places the first scene of his narration in China, and describes an amiable monarch as seated on the throne of that empire, with a Persian name "* *Humayun fál*;" and gives him an excellent Vizier, whom he calls "† *Khujistah Ráy*." On a hunting excursion after the eastern manner, of which the author gives an elegant description, this monarch, and his minister, are said to have sought a shelter from the heat, under the shade of some trees, on the side of a verdant mountain, which he describes as intersected by cascades and rivulets, and skirted by a lake and meadows, adorned with violets and crimson poppies of spontaneous growth. Here they meet with a hive of wild bees, and the King's curiosity being excited by a view of their assiduous labours, the Vizier gives him an account of that well regulated monarchy, of which, however, he does not seem to know, that the throne is filled by a female. One circumstance of his account may deserve to be mentioned, as whimsical and romantic. He says, that as soon as they have prepared their hexagonal dwellings, each individual takes an oath, before an officer appointed for that purpose, never to defile himself; and that if, on their return from an excursion, they are discovered by the porters to have broken this engagement, instant death is inflicted on them. "Hence," says he, "it happens, that you see them always alight upon the "leaves of flowers, and that they live upon nothing but their juice." The King, on a review of the admirable harmony of those wonderful insects, draws a contrast between them and mankind, much to the disadvantage of the latter; and under the first impressions of that sentiment, expresses a partiality for a life of solitude and

* Which signifies "auspicious omen."

† i. e. "of happy talents."

seclusion,

ſecluſion, which the Vizier checks by explaining to him the need which men have of each others aſſiſtance, and takes occaſion to ſuggeſt, that the juſtice and wiſdom of magiſtracy, are the means appointed by Providence, for repreſſing the diſorders of ſociety, and keeping men at peace with each other. He then expatiates on the virtues which ought to diſtinguiſh crowned heads in particular, if they would wiſh to render their kingdoms proſperous, and their people happy, and gives the Indian King *Dâbeſhelîm* as an example, who, he ſays, regulated his conduct by the wiſe maxims of the ſage *Beid-pây*. This introduces the ſtory of *Dâbeſhelîm*, which the Vizier is made to relate thus.

" *Dâbeſhelîm*," ſays the Vizier, " was a magnificent Indian Prince, whoſe name " in their language means *mighty monarch*. The wiſdom of his meaſures, and the " juſtice of his adminiſtration, rendered his kingdom ſecure, his people happy, and " his treaſury full of wealth. In this ſtate he patronized men of learning and " talents, and always made their ſociety a principal part of his enjoyments. " He gave one day an entertainment at which ſeveral of theſe were preſent, and " the diſcourſe having turned upon the virtue of beneficence, *Dâbeſhelîm*, at the end " of the entertainment, ordered his treaſures to be opened, and gave immenſe " ſums away among his ſubjects. At night he had a dream, in which, as a reward " for the liberality of the preceding day, he was directed to a cave, where was a hidden " treaſure, from which he would be amply reimburſed. He repaired thither the " ſucceeding day, and, amidſt various precious depoſits, found a caſket of gold, " ſtudded with jewels, that contained a paper in the Syriac language, which proved " to be a ſtring of maxims written by *Huſheng*, an ancient King of Perſia, and " left with this treaſure as a legacy to this Indian Prince." Theſe maxims are in number fourteen, and correſpond in ſubſtance with the fourteen ſections into which the book is divided. And the paper promiſes *Dâbeſhelîm*, a full illuſtration of each head, provided he will undertake a journey to Ceylon, where he is to meet with one that will give him complete ſatisfaction.

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Dabeshelim, wishing to comply with this condition, deliberates with two of his ministers on the expediency of the measure; and the first of them, seeking to dissuade him from it, on account of the inconveniencies attending it, relates the following Fable of the two doves, in which the tranquillity and enjoyments, that arise from contracting our desires within our proper sphere, are artfully contrasted, with the dangers and vicissitudes incident to those, who pursue an opposite course. To this the King replies, and the argument is carried on by other beautiful apologues, at the end of which *Dâbeshelim* remains firm in his purpose, and goes to Ceylon. He there finds the Bramin *Beidpây*, to whom he communicates the design of his journey, and who gives him the satisfaction he requires.

Such is the introduction. The book then begins, and is carried on in the form of a dialogue between *Dâbeshelim* and *Beidpây*, through fourteen sections, or chapters, the object of which is, the illustration of the following subjects, in the way of Fable and Allegory.

1. The folly of attending to the reports of tale-bearers.
2. The punishment consequent to bad actions, and the wretched end of an ill-spent life.
3. The happy effects of agreement among friends, and the support they afford each other.
4. The necessity of watching the movements of an enemy, and being aware of his hypocrisy and wiles.
5. The mischief of inattention to the object we profess to pursue, or being remiss in the pursuit.
6. The fatal effects of precipitation.
7. Of foresight and policy, and by what dextrous expedients, we may contrive to escape the evils, which our enemies seek to bring upon us.
8. The necessity of guarding against malevolent persons, and placing no dependence on their smiles.
9. The excellence of forgiveness and clemency.

10. The

10. The retribution with which crimes are usually pursued.

11. The ill effects of aspiring at what is above our sphere, while our proper business is neglected.

12. The happy effects of resolution and firmness, of moderation and forbearance.

13. That Kings ought to beware of the representations of dishonest and deceitful men.

14. That temporal vicissitudes are not to be regarded, but every thing referred to God's sovereign will and absolute decrees.

These, however, are only the leading subjects of each chapter; for there are various other topics introduced and exemplified in the discourses held under this general arrangement.

The name of "*Pilpây*," which these Fables have long borne in Europe, is manifestly a mutilation of the word "*Beidpây*," which has probably arisen either from a fault in the original manuscript, from which the first translation was made, or an error of the Translator, who might easily mistake the final د for a ل in the *Naskh* character, as it is written in some old manuscripts. But be that as it may, the mistake has given birth to a ridiculous conjecture, that the Bramin was called *Pîlpây*, پیل پای because he had the Elephantiasis. Our author, in the introduction above mentioned, says, that "*Beid-pây*," in the Hindoo language, means "*kind Physician*." This interpretation, if attended to, may perhaps lead to a discovery both of the Indian author's true name, and of the language in which the book was first written: for it may possibly not have been written first in Shanscrit. "*Beid*, or *Veid*" indeed signifies "*physician*," in Shanscrit, but it has the same meaning in many other Hindoo languages, which are also very ancient, and the termination "*pây*" is, it seems, not annexed in Shanscrit to proper names. It must here also be observed, that *Dâbeshelîm* is said to have reigned over a part only of India, and that the residence of "*Beidpây*" is placed, by the above account at least, in Ceylon; circumstances, which, if they have any foundation in fact, will lead us to seek the derivation

derivation of these names, among the languages of that part of India; and there "*appah* and *appen*" are well known to be very common terminations to proper names. In this case, the true Persian reading may have been بیدپّای. *Beidappây*, with a *tashdid* over the پ and not a *jezm* on the د as it is now usually read.

Some notice must also here be taken of a name which has been indiscriminately given to different translations of this book in Asia, and by which the Anwâr e Soheily is at this day frequently, though improperly, called, to wit, that of *Kalîla, Dumna*. This name takes its rise, from the subject of the first two chapters, of the fourteen abovementioned, where an eastern monarchy, and the cabals of a court, are finely pictured in the history of a royal tyger, that reigns despotic in a desert. In this account, the character of an intriguing courtier, is represented under the figure of a jackal, an animal remarkable for sagacity and thievery, and the name given him is *Dumna*, which, in the Hindoo languages, is generally written *Dumnak* or *Dumnaka*. He has also an intimate friend, who, though of the same species, has much better dispositions, and is called *Kalîla*, a word strangely altered from the Hindoo original *Kartaka*. The leading story of the first chapter is, that of a fat, but honest ox, who is first seduced to court by *Dumna*, and afterwards falls a sacrifice to his envy, artifice, and intrigues, by means of which the tyger is induced to put him to death. The savage monarch, however, soon becomes conscious of the flagrant injustice he has committed, and resolves to punish *Dumna* for the share he had in it, which concludes the first chapter. The second, though very long, is entirely taken up in describing the trial of *Dumna*, and the difficulties that occur in bringing this notorious delinquent to punishment. The King, at first, assembles a sort of parliament, to enquire into the cause; but there, the interest, eloquence, and subtle arguments of *Dumna*, bear down all before them, and his Majesty, who was at first well inclined to execute stern justice upon him, is confounded and diverted from his purpose. Here the matter must have dropped, but for the spirited remonstrances of the Queen Mother, in consequence of which, *Dumna* is delivered over to certain judges, and a grand council of justice, who are to make a daily

report

report of their proceedings. In this place alſo, the eloquence of *Dumna* is of conſiderable uſe to him; but the greateſt difficulty is the want of legal evidence. This defect, however, is at length made up by the intervention of a leopard, whoſe voluntary teſtimony, in addition to that of another witneſs, is pronounced to be concluſive, and *Dumna's* condemnation enſues. His misfortunes, alſo, are the cauſe of the death of his friend *Kalila*.

It is not improbable that this hiſtory of *Kalila* and *Dumna* was originally a diſtinct book, and that the remaining chapters are a collection of other treatiſes of a ſimilar nature; for it is this part of the book, which ſeems at this day, to be moſt current in the languages of the Hindoos.

The tranſlation, or rather paraphraſe, of this admired book, as given us by Huſſein al Kâſhify, is certainly, in point of ſtile and expreſſion, one of the moſt elegant performances in the Perſian language, and is, perhaps, the fineſt collection of apologues, allegories, and pleaſingly inſtructive narrations, which exiſts in that or any other. For he has grafted upon the original work all ſorts of beautiful illuſtrations in proſe and verſe, with which his extenſive reading and refined taſte ſupplied him, and has interſperſed in different parts of it, a number of appoſite ſtories of his own, extracted, ſome from romance, and others from true hiſtory, which, however, he has here dreſt up, to ſuit the reſt, in the garb of fable.

The peruſal of a book of this kind, cannot fail of being particularly uſeful to thoſe who wiſh to be able to converſe with elegance and propriety in the Perſian tongue; for we here find moſt of the terms of thought and language, by which the Eaſtern people are diſtinguiſhed from ourſelves, reduced to the ſtandard of common life, and adapted to its moſt familiar incidents. While a variety of phraſes, and eaſy modes of expreſſion, are by the ſame means introduced, which are not to be found in dictionaries, and are, perhaps, no where to be learnt, except from ſuch a book as this, or a long reſidence in the politer parts of Perſia, and years of intercourſe with the ſuperior orders of its natives.

A

حکایت ازانوار سهیلي

وزیر کفت شنیده ام که دو کبوتر بایکدیکر در آشیانهٔ دمساز بودند ودر کاشانهٔ همراز نه از غبار اغیار بخاطر ایشان کردي ونه ازمحنت روزکار در دل ایشان دردي بهآب ودانه قناعت کرده و چون درویشان کوشه نشین طریق توکل سپرده

یکي را بازنده نام بود ودیکري را نازنده وهر دو شام وسحر به اتفاق یکدیکر نغمات موزون سرائیدندي وکاه وبیکاه بالحان روح افزاي سجعهاي کوناکون ترتیب کردندي

بیاد روي بتي کنج عزلتي داریم — بعشقش ازهمه عالم فراغتي داریم

روزکار برموافقت آن دو یار غمکسار حسد برد وچشم زخم زمانه بران دو همدم فرزانه کار کرد

فلک راغیر ازین خود نیست کاري — که یاري را جدا سازد زیاري

بازنده را آرزوي سفر پدید آمده یار خود را کفت که ماتاکي دریک کاشانه بسر بریم ودریک آشیانه روزکار کذرانیم مرا باري آرزوي آنست که دو سه روزي در اطراف جهان بکردم که در

سفر

A FABLE *from the* ANWAR E SOHEILY.

THE Vizier ſaid, " I have heard that two doves lived together in one neſt, and " whiſpered their ſecrets in one chamber; the duſt of jealouſy had never ſullied their " minds, and the anguiſh of misfortune had never pierced their hearts *." Contented with a competence they ſought no more, and, like hermits devoted to ſolitude, truſted heaven alone for their ſupport.

THE name of one was Bâzinda, that of the other Nâzinda. Every morn and eve, by mutual conſent, they ſung together harmonious ſtrains, and from time to time, as occaſion offered, tuned their throats to varied and enlivening melody.

A DISTICH.

I enjoy a ſweet retreat in reflecting on the face of my beloved,
I am independent of the world by the enjoyment of her affection.

BUT the envy of malignant fate was excited at their happy connexion, and the envenomed eye of time caſt a baneful look on their enjoyments.

A DISTICH.

It is the conſtant employment of capricious fortune,
To be tearing friends aſunder.

BAZINDA became poſſeſſed with a deſire to travel, and thus addreſſed his faithful mate.—" How long ſhall we reſide in one neſt, and paſs our time in this ſolitary " dwelling? For my own part I have a wiſh to take a tour of ſome days and view

* See Sir William Jones's Grammar, page 103.

سفر عجایب بسیار دیده میشود و تجارب فراوان بدست می آید بزرگان کفته اند السفر وسیلة الظفر شمشیر تا از غلاف بیرون نیاید در معرکه مردان سرخ رو نکردد و قلم تا در طریق سیر از سر قدم نسازد نقش عبارات زیبا بر صفحه وجود در ظهور نیاید آسمان که پیوسته در سفر است از همه بالاتر است وزمین که همواره در سکون است پایمال ولکدکوب هر عالي ودونست

نازنده کفت که اي یار همدم تو مشقت سفر نکشیده و محنت غربت ندیده سفر درختي است که جز بار فراق میوهٔ نیارد و غربت ابریست که غیر از باران مذلت قطرهٔ نبارد

نماز شام غریبان غریب بیچاره   نشسته بر سر کوي دل بصد پاره

که درد فراق ورنج هجران دوستداران صعبترین همه رنجهاست ومشکل ترین همه مشکلها

بازنده فرمود که اکرچه رنج غربت جان فرساي است امّا تفرج بلدان ومشاهده غرایب جهان روح افزاي است وباز چون طبیعت با کلفت سفر خوکرفت زیاده ازان متالم نمیشود ونفس بسبب مشغولي با عجوبهاي ولایات از مشقت راه چندان تاثیري نمي یابد

نازنده کفت اي رفیق موافق تفرج در اطراف عالم وتماشاي ریاض ارم با یاران همدم ودوستان محرم خوش است وچون کسي از سعادت دیدار رفیقان محروم شد پیدا است که درد او بدان تفرج چه مقدار درمان یابد ورنج اورا ازان مشاهده چه مایه شفا پدید آید ومن دانم که درد فراق یاران

" the world; for in travelling many curioſities are to be ſeen, and much experience " is to be acquired. The learned have obſerved, that travelling is a means of con- " queſt, and ſucceſs. The ſword muſt be drawn forth from its ſcabbard, ere it can " ſhine among the warlike legions; and it is not till the pen has devoted itſelf to " movement, that elegant compoſitions appear upon the page of exiſtence. The hea- " ven, which is always in motion, is ſuperiour to all things, and the earth, that is per- " petually at reſt, is trampled on and ſpurned by creatures of all ranks."

NAZINDA replied, "Ah my deareſt friend, thou haſt never ſuffered the fatigue " of journies, nor known the painful ſenſations of the ſtranger; travelling is a tree " that bears no fruit but that of ſeparation, and wandering abroad is like a cloud " that rains nothing but ſhowers of affliction and diſtreſs",

A DISTICH.

" Sorrowful is the evening prayer of the ſtranger who knows no friend,
" He ſits ſolitary at the end of the way, his heart in a thouſand pieces.

" FOR there is no malady ſo ſevere, no hardſhip ſo intolerable, as the anguiſh of " abſence, and the pain of ſeparation from thoſe we love."

BAZINDA replied, that although travelling was attended with painful circumſtances, yet the review of cities, and a ſight of the rarities of the world, was replete with a-muſement and recreation; " and beſides," ſaid he, " when once my conſtitution is " inured to fatigue, the inconveniences of travelling will no longer be felt, and when " my attention ſhall be engaged by the curious productions of different climes, the " tireſomeneſs of the way will be greatly alleviated."

To this Nazinda anſwered, " Ah my agreeable companion, jaunting about the " world, or traverſing the bowers of Irem, is indeed pleaſant in the ſociety of boſom " friends and faithful confidants; but when once you are deprived of the happineſs " that reſults from the ſight of thoſe you love, it is eaſy to diſcern how ineffectual

" novelties

یاران و رنج هجران دوستداران صعبترین همه دردهاست و سختترین همه رنج غربت حالا بحمد الله که گوشه و توشهٔ هست پای فراغت در دامن عافیت کش و گریبان هوس بدست هوا مده

بگیر دامن جمعیتی و فارغ باش　　که هنگام تفرقه دوران دراز آستین دارد

بازنده گفت دیگر سخن هجر و فراق مگوی که یار غمخوار در عالم کم نیست و هر که از یاری ببرد چون بدیگری پیوند غم نی اگر اینجا از وصل یاری بازمانم باندک فرصتی خود را بصحبت دلداری دیگر رسانم و این خود شنیده که گفته اند

به هیچ یار مده خاطر و به هیچ دیار　　که بر و بحر فراخ است و آدمی بسیار

توقع که من بعد دفتر مشقت سفر بر من نخوانی که شعلهٔ محنت و سفر مرد را پخته سازد و هیچ خام طبع سایه پرور مرکب امید در میدان مراد نتازد

بسیار سفر باید تا پخته شود خامی

نازنده گفت ای یار عزیز این زمان که تو دل از صحبت یاران بر میتوانی کند و رشته مرافقت دیرینه را قطع کرده با حریفان مجدد پیوند میتوانی ساخت و از مضمون این سخن حکیم

یاد

"novelties will be, to remove the lasting anguish of absence, and how poor a reme-"dy they will prove to that baneful malady. For my part I am convinced, that "there is no pain like that of separation from those we regard, and no disease so in-"supportable as the loss of friends. At present, thanks be to heaven, we have a "pleasant retreat and a subsistence. Contract then, I beseech you, the foot of tran-"quillity within the mantle of contentment, and do not give the collar of patience "to be torn by the hand of passion and chimera."

A DISTICH.

"Wrap about thee the garment of content and be at rest:
"For fate has its deadly shafts in readiness.

"TALK no more," says Bazinda, "of absence and separation; for of pleasant "companions there are in the world enow; and he that parts with one connexion, "may soon be consoled by the acquisition of another; so that though I lose a friend "in this place, it may not be long ere I meet with another to comfort me—have "you not heard the maxim?

A DISTICH.

Give not up thy heart to any single friend, or any particular country:
For sea and land are sufficiently wide, and the world is full of inhabitants.

"READ me then, I pray you, no more dissertations on the subject of trouble and "difficulty; for the flame of hardship and fatigue ripens and prepares the disposition: "nor was there ever a raw creature brought up in the shade, that could pretend to "mount the steed of ambition, and figure on the plains of honour and advancement."

AN HEMISTICH.

"Much travel is requisite to make a raw man a ripe one.

To this Nâzinda replied, "Ah my dear associate, as matters are come to this, "that thou can'st so easily disengage thy heart from the society of darling friends, "and after cutting asunder the thread of ancient amity, can'st so readily think of "forming a connexion with new acquaintances, and can'st deviate so wilfully from "the wise man's maxim,

A

یار کهن را بهیچ رو مده از دست　　بهر حریفان نو که نیک نباشند

تجاوز میتوانی نمود سخن مرا اور توجه اثر خواهد بود

بسي بکام دل دشمنان بود آن کس　　که نشنود سخن دوستان دور اندیش

سخن را برین جا قطع نموده یکدیگر را وداع کردند بازنده دل از صحبت رفیق بر کنده بپرواز در آمد

چنانچه مرغ مقید برون پرد ز قفس

برغبت صادق و میل تمام فضاي هوا پیمود و کوههاي بلند و بوستانهاي فردوس مانند تفرج میفرمود تا ناگاه دامن کوهي که در بلندي با شرفهٔ فلک اعظم لاف برابري زدي و از عظمت تمام کرهٔ زمین در زیر دامن خود توده خاک شمردي مرغزاري دید سواد مینا رنگ او از روضهٔ مینو دلکشاي تر و نسیم شمال غالیه بیزش از نافهٔ مشک تتاري عطر ساي تر

صد هزاران گل شکفته درو　　سبزه بیدار و آب خفته درو
هر گلي گونه گونه از رنگي　　بوي هر گل رسیده فرسنگي

یازنده

A DISTICH.

"Let no consideration tempt thee to relinquish an old friend,
"For the sake of new acquaintances that have no merit,—

"I SAY as matters are come to this, I can have little hope that my remonstrances "will make any impression upon thee—however

A COUPLET.

"Too much, ah too much, will he become a prey to the wish of his foes,
"Who hears not the counsel of prudent and affectionate friends."

HERE they put an end to the argument, and took leave of each other. Bâzinda tore himself away from his old associate and took flight.—

AN HEMISTICH.

—As an imprisoned bird bursts forth from the confinement of a cage.

WITH earnest desire, and eager impetuosity, he measured the expanse of air, and viewed, as he went along, hills of towering heighth, and gardens like the gardens of Paradise, till at length he arrived at the skirt of a mountain, that challenged with proud boast the zenith for sublimity, and in the grandeur of its pre-eminence, seemed to regard the globe itself as a small mound of earth lying at its feet. He there saw a meadow, whose enamelled borders were more refreshing to the soul than the bower of Meenoo, and whose gale that shed perfume, was more odorific than a bag of musk, just come from Tartary.

A DISTICH.

An hundred thousand flowers were just blown therein,
Verdure was awake and water asleep therein.
Ev'ry flower was of variegated hue,
And the odour of each was perceiv'd at a farsang's distance.

BAZINDA

بازنده را آن منزل خوش وساحت دلکش پسند افتاد وچون آخر روز بود بار سفر بکشاد وهنوز از رنج راه نیاسوده ودم براحت خوشدلي وآسایش نزده که بیک ناگاه فراش سبکسیر باد سایه بان ابر در فضاء هوا برافراخت وجهان آرمیده را بخروش رعد دل آشوب ونهیب برق سینه سوز نمودار غوغاي قیامت ساخت آتش صاعقه از یک جانب جگر لالهٔ داغدار میسوخت وپیکان ژاله از طرف دیگر دیدهٔ نرگس بیدار بر هدف زمین میدوخت

سینهٔ کوه از سنان برق میشد چاک چاک وز صداي رعد مي لرزید بر خود جرم خاک

بازنده را در چنین وقت پناهي که از تیر باران سحاب ایمن کردد نبود وگوشهٔ که از صدمت زمهریر محفوظ ماند میسر نشد گاهي در زیر شاخي نهان شدي وزماني برگ درختان را پناه ساختي هر ساعت آسیب ژاله وباران بیشتر میشد وهر لحظه نهیب صاعقه وبرق زیادت مي کشت

شب تاریک وهول رعد وباراني چنین هایل کجا پرواي ما دارند سرمستان محفلها

القصه

Bazinda was much taken with that delightful ſituation, and heart-alluring proſpect, and as it was now the cloſe of the day, he reſolved to make that his bating-place. But ſcarce had he reſted from the fatigue of his journey, or drawn one breath in the refreſhment of tranquillity and eaſe,—when lo! the wind, that active chamberlain of the atmoſphere, ſtretched forth, on a ſudden, a pavilion of clouds in the broad arch of heaven, and with alarming peals of thunder, and awful flaſhes of gleaming lightning, filled the before tranquil world with the tremendous appearances of the great day of account. From one ſide flaſhes of ætherial fire burnt up the already wounded heart of the tulip, and from another the arrows of the piercing hail transfixed the eye of the narciſſus to the ground.

A COUPLET.

The breaſt of the mountain was torn by the lightning as with a ſpear,
And the earth's orb trembled at the loudneſs of the thunder's peal.

Bazinda, in ſuch a time as this, had no aſylum to fly to from the piercing contents of the clouds, nor had he now a corner to which he could retire, and be ſafe from the attacks of the lightning's flame. One while would he conceal himſelf under a bough, another would he make the leaves of the trees his defence; every hour the hail was more ſevere and the rains increaſed, and every minute produced more dreadful repetitions of the lightning's blaze.

A COUPLET.

Dark is the night, and thunders and rains are thus about us!
Ah! what care they for us, whoſe thoughts are amuſed in gay aſſemblies. *

* So Thomſon, in his Seaſons——

Ah little think the gay licentious proud,
They who their thoughtleſs hours in giddy mirth
And wanton, often cruel, riot waſte;
Ah little think they, while they dance along,
How many ſink in the devouring flood, &c.
Winter, l. 321.

القصه شبي بهزار غصه بروز آورد و بناکام بران بلاي بي هنگام صبر ميکرد هردم از کوشهٔ آشيانه ومصاحبت يار فرزانه براندیشيدي وآهي سرد بصد حسرت و درد از جکر سوخته برکشيدي وکفتي

اکر بدانستمي که فرقت تو ... اين چنين صعب باشد و جان سوز
ازتو دوري نه جستمي يک دم ... وز تو غايب نکشتمي يک روز

اما چون طليعه تباشير صبح اثر کرد هماندم رقم ظلمت سحاب از صفحهٔ روزکار محو کشت واز تاب آفتاب عالمتاب عرصهٔ زمين و ساحت زمان روشنائي کرفت بازنده بار ديکر بپرواز درآمد متردد که بسوي خانه بازکردد يا چون عزيمت نموده دو سه روز در اطراف عالم طوافي نمايد در اثناء اين حال شاهين تيز بال سخت چنکال که بر سر صيد از شعاع آفتاب برزمين زودتر رسيدي و در وقت طيران بجانب بالا از نور بصر بفلک تيزتر پيوستي قصد بازنده کرد کبوتر مسکين را چون چشم بر شاهين افتاد دلش طپيدن کرفت و هر قوتي و حرکتي که در اعضا و اجزاي او بود روي بحيّز عدم آورد بازنده چون بازخود را بستهٔ بند بلا ديد از نصيحت يار وفادار براندیشيد و هر فکر ناتمام و خيال ناموجه وخام خود موقوف تمام يافت

عذرها کرد و وعدها فرمود

که

In a word, he ſpent the night in a thouſand vexations till day appeared, and bore as he could that unlooked-for calamity. Every moment would he bethink himſelf of the corner of his neſt, and of the ſociety of his faithful mate, and then would he draw a deep and ſorrowful ſigh, attended with an hundred pangs, from the bottom of his grief-conſumed ſoul, exclaiming, as he ſighed,

A DISTICH.

Ah! had I known that a ſeparation from thee
Would have been thus ſevere and burning to my ſoul,
I would not have ſought to depart from thee a ſingle moment;
I would not have left thee a ſingle day.

At length when the morning arrived, clouds and darkneſs fled at once from the face of day, and the world-illumining ſun ſpread light and chearfulneſs over the earth's expanſe. Bazinda took wing again, and was in doubt within himſelf, whether he ſhould immediately return to his home, or whether, as he was come forth with a reſolution to travel, he ſhould not ſpend two or three days at leaſt in ſeeing the world, when alas! in the midſt of his heſitations, a falcon, diſtinguiſhed for ſwiftneſs of wing and ſharpneſs of talon, that at ſight of a prize would dart upon the earth with a rapidity like the ſun's ray, and in mounting upwards would ſurpaſs the quickneſs of human ſight, took aim at Bazinda. The poor dove no ſooner caſt his eye on the falcon, than his little heart began to beat, and all the ſtrength and activity of his limbs at once forſook him; and ſeeing himſelf caught again in the bond of affliction, he now recollected the counſel of his faithful mate, and was completely convinced of the deficiencies of his own judgment, and the impropriety and imprudence of his own conceptions.

AN HEMISTICH.

He vowed many a vow, and made a world of promiſes.——

——That

که اگر ازان مهلکه بسلامت بیرون آید و ازان ورطه به آسانی خلاص یابد دیگر اندیشهٔ سفر در خاطر نگذراند و صحبت یار همدم مغتنم شمرده بقیة العمر نام سفر بر زبان نراند

به برکت حسن نیت آنکه منطوی بود بر مزید جمعیت فتح البابی حاصل شد و درین محل که سر پنجهٔ شاهین اورا در قبضهٔ تصرف می آورد از جانب دیگر عقابی گرسنه که نسر طایر بر آشیان فلک از آسیب چنگال او ایمن نبودی و بوقت گرسنگی حمل و جدی را از مرغزار آسمان در ربودی بهوی طعمه در پرواز آمده بود چون صورت شاهین و کبوتر مشاهده نمود با خود گفت اگرچه این کبوتر نواله مختصر و لقمه محقر است اما فی الجمله بد و ناشتایی میتوان شکست و نفس ناشکیب را اندک تسلی میتوان داد قصد کرد تا کبوتر را از پیش شاهین در رباید قوت سبعی که در نهاد شاهین متمکن است با آنکه در کفهٔ عقاب نبود توجه اورا وزنی ننهاد با او در یک ترازو نشسته بمقام معارضه و مجادله در آمد

چون هر دو بجنگ یکدیگر مشغول شدند باز زنده فرصت غنیمت شمرده خود را بزیر سنگی فکند و در سوراخی که گنجشک اگر به تکلیف خواستی که بوی در آید میسر نشدی خود را جا کرد و شب دیگر با دل تنگ در زیر سنگ بسر برد

و بامداد که کبوتر سفید بال صبح از آشیانهٔ سپهر پر زدن گرفت و زاغ شب سیه فام عنقا صفت از نظر نهان شد باز زنده با آنکه از گرسنگی قوت طیران نداشت بهر حال پر و بال زدن گرفت ترسان و هراسان چپ و راست نظر میکرد و پیش و پس را احتیاط میفرمود ناگاه کبوتری دید که دانهٔ

چند

——THAT ſhould he but get ſafe out of this woeful dilemma, and eſcape on any tolerable terms from this threatening calamity, never would he dream of travelling again, but would, for the reſidue of his days, conſider the ſociety of an affectionate partner as an abundant conſolation, and would never mention the name of a journey again as long as he lived.

THE bleſſing drawn down by the honeſty of his intentions was ſuch, that his deſires were crowned with ample ſucceſs; and at the very moment when the falcon had him juſt within his power, an hungry eagle, from whoſe talons Aquila herſelf in her celeſtial neſt was not ſafe, and who in his voraciouſneſs was ready, as it were, to ſeize Taurus and Capricorn from the plains of heaven, had juſt taken wing in ſearch of food, and on viewing the ſituation of the dove and the falcon, ſaid to himſelf, "True, indeed, this dove is but a ſorry morſel; but I may break "my faſt with it at leaſt, and it will in ſome meaſure repreſs the violence of ap-"petite." Upon this he ſet about ſeizing the dove from before the falcon. The falcon, on the other hand, being a martial bird, reflected not a moment on his own inferiority to the eagle, but applied himſelf, without heſitation, to oppoſe force to force.

SOON as theſe foes were engaged in fight, Bazinda deeming it a fair opportunity to eſcape, threw himſelf under a ſtone, and crept into a paſſage of it ſo narrow, that if even a ſparrow had deſired to get in, it would ſcarce have been poſſible; and there under the ſtone, with a mind full of diſtreſs, he ſpent another melancholy night.

ON the morrow, when the white-plumed dove of the morning began to riſe out of her neſt on the eaſtern ſide of heaven, and the ſable-feathered raven of night diſappeared, Bazinda, though from hunger and laſſitude he had ſcarce ſtrength to fly, began, nevertheleſs, to move his wings, and make the beſt of his way home. But trembling and ſcared, he looked now on his right, now on his left, as he went along, and caſt many an anxious eye before and behind him as he flew. As it

happened,

چند پیش او ریخته و هزار شعبده و نیرنگ ازان صورت برانگیخته بازنده را لشکر جوع بر کشور بدن مستولی شده بود چون جنس خود دید بی آنکه تامل کند پیش برفت و هنوز دانهٔ نچیده بود و بحوصلهٔ او نرسیده که پایش بستهٔ بند بلا گشت

دام شیطان است دنیا دانه لذتهای نفس

بازنده بر آن کبوتر عتاب آغاز نهاد که ای برادر ما جنس یکدیگریم و مرا این واقعه بسبب تو دست داد چرا مرا ازین حال آگاه نکردی و شرط مروت و مهمان داری بجای نیاوردی تا حذر کردمی و بدین گونه در دام نیفتادمی کبوتر گفت ازین سخن درگذر که از قدر حذر سود ندارد و با قضا کوشش هیچ فایده نکند

چون تیر قضا از شصت تقدیر بجست . هرگز نکند زره و سپر تدبیرش

بازنده گفت هیچ میتوانی که ازین مضیق بلا راهی بمن نمائی و طوق منتی تا قیامت در گردن من افکنی کبوتر گفت ای سلیم دل اگر من حیلهٔ دانستمی خود را از بند مستخلص گردانیدمی و بدین نوع که مشاهده کردی مظلمه دار گرفتاری مرغان نگشتمی و نیک مانده است حال تو بدان شتر بچه که بعد از رفتن بسیار مانده شد بزاری و خواهش بمادر خود گفت ای نامهربان چندان توقف کن که

زنس

happened, he ſaw in his way a pigeon that was feeding on a few grains of corn that were caſt on the ground before him; but little did he know what a deceitful ſnare lay concealed under that ſpecious appearance. As the army of appetite had now taken poſſeſſion of his whole frame, and the bird that he thus ſaw regaling himſelf was of his own ſpecies, he proceeded to join him in his repaſt, without making one previous reflection. But, alas! ſcarce had he picked a grain, or got the ſmalleſt portion of it in his ſtomach, when, lo! his little foot was entangled in the bond of ſudden calamity.

AN HEMISTICH.

The world is nought but the devil's net, and its baits are the taſtes of appetite!

BAZINDA began immediately to reproach the pigeon, by remonſtrating, that it was ſtrange conduct in *him*, who was of the ſame ſpecies, to be the inſtrument of drawing a brother into a ſnare. "Why did not you," ſaid he, "warn me of my "danger, and thus obey the laws of hoſpitality and humanity? I ſhould then "have been more cautious, and have eſcaped this cruel misfortune." The pigeon replied, "Say no more of that, friend; for prudence is of no avail againſt fate, and "caution is vain where the decrees of heaven are in force."

A DISTICH.

When the arrow of fate is once ſhot from the bow of deſtiny,
It is in vain to oppoſe to it the ſhield of caution.

"WELL," ſaid Bazinda, "but can you not ſhow me ſome way to eſcape from "this gulph of affliction; for in doing ſo you will lay upon my neck an everlaſt- "ing chain of obligation." The pigeon anſwered, "Why, thou ſoft-hearted crea- "ture, if I were acquainted with any mode of deliverance, ſhould I not adopt it "for myſelf, and would I thus ſubmit to be the tool of oppreſſion in inſnaring other "birds? Thou art like the ſilly young camel that being tired with walking in the "caravan, ſaid to his dam, 'Stay, thou inhuman parent, ſuffer me to draw my

breath.

نفس راست کنم و یک لحظه از ماند کي بر آسایم مادرش کفت اي بي بصیرت نمي بیني که سر مهار بدست دیکر است اکر مرا في الجمله اختیار مي بودي پشت خود را از بار و پاي ترا از رفتار خلاص دادمي

بازنده چون نومید شد طپیدن آغاز نهاد و بجهد تمام قصد پرواز کرد چون رشتهٔ امیدش استحکام داشت و رسن دام که بمرور ایام فرسوده شده بود کسیخته شده بازنده حلق خود را از حلقه دام خالي یافت و بفراغ بال بپرید و روي بوطن نهاد و بشادي آنکه از چنان بند کران سنک خلاصي یافت غم کرسنکي بر دلش فراموش شد و در اثناي طیران بدیهي ویران رسیده بر کوشه دیواري که متصل کشت زاري بود قرار کرفت کودکي دهقان که نکهباني کشت کردي بر سم کشت بر حوالي دشت میکشت چون چشمش بر کبوتر افتاد سوز سوداي کباب دود از دلش بر آورد از روي دست مهره بر کمان پیوست بازنده از ان بازي غافل بود و بجانب کشت زار و طرف صحرا مایل که ناکاه از شعبدهٔ فلک حقه باز اثر ضرب آن مهره ببال آن شکسته حال رسید از غایت هول و هیبت سر نکون شده در تک چاهي که در پاي همان دیوار بود در افتاد دهقان بچه دید که مطلوب در قعر چاه است و رسن تدبیر از رسیدن به تک چاه کوتاه ناامید بر کشت و آن نیم کشته را در زندان عقوبت بکذاشت القصه بازنده شبانروز دیکر با دل خسته و بال شکسته در تک آن چاه بسر برد بزبان حال صفت عجز و آوارکي و صورت ضعف و بیچارکي بر خیال نازنده عرض میکرد و میکفت

یاد

" 'breath, and reſt my weary limbs awhile;' to whom the dam replied, 'Seeſt thou
" 'not that my bridle is in the hand of another; if it depended on my choice,
" 'ſhould I not be happy to free my own back from the burthen, and thee from
" 'the fatigue of travelling?"

Bazinda finding his caſe deſperate on that ſide, began to ſtruggle hard for deliverance, and made his ſtrongeſt efforts to fly; and as his thread of hope was ſtrong, and the ſtrings of the net were much worn by age, the latter gave way, and freed his neck from the collar of deſtruction. He now expanded his little wings at large, and ſet his face towards the cottage of his nativity; and the joy of having eſcaped from ſo dreadful a ſnare made him no longer remember the hunger that preyed upon him. In the courſe of his flight he came to a ruined village, and perched upon the corner of a wall that was cloſe to a field of corn. A boy that was placed there to watch the corn, was juſt at that inſtant taking the circuit of the field, and caſting his eye upon the dove, bethought himſelf what a delicious morſel he would be if roaſted. The idea no ſooner occurred to him, than fixing a pebble on his bow, he levelled it at poor Bazinda. The unſuſpecting bird, ignorant of ſuch cruel devices, was intent upon the corn-field and the wood, when, by the legerdemain of conjuring fortune, that is for ever playing at balls with the peace of ſublunary beings, the pebble came with full force againſt the wing of this unfortunate traveller. His horror and amazement were ſuch that he tumbled headlong to the bottom of a well that happened to be juſt under the wall he ſat on. The ruſtic boy, on the other hand, perceiving that the object of his deſire was at the bottom of the well, and the thread of his invention was too ſhort to reach it, went hopeleſs away, and left the poor half-ſlain bird impriſoned in that place of puniſhment. In a word Bazinda, with a broken heart, and a wounded wing, paſſed another doleful day and night at the bottom of that diſmal well. And now calling to mind the happineſs he had once enjoyed with Nazinda, he expreſſed himſelf, in his preſent humiliation and diſtreſs, in ſome ſuch affecting ſtrains as theſe:

یاد باد آنکه سر کوي توام منزل بود   دیده را روشني از خاک درت حاصل بود
در دلم بود که بي دوست نباشم هرگز   چه توان کرد که سعي من و دل باطل بود

بازنده روز دیگر بهر نوع که توانست و بهر حیلهٔ که دانست خود را بسر چاه رسانید و نالان و غریوان چاشتگاه را بحوالي آشیانهٔ خود رسید بازنده آواز رفیق خود شنیده باستقبال از آشیانه بیرون آمد

منم که دیده بدیدار دوست کردم باز

وچون بازنده را در کنار گرفت اورا بغایت ضعیف و نزار یافت گفت اي یار پسندیده کجا بودي و کیفیت حال بر چه منوال است بازنده گفت

درد عشقي کشیده ام که مپرس   زهر هجري چشیده ام که مپرس

آنچه از محنت و بلا و مشقت و عنا بر سر من گذشته

آسوده شبي باید و خوش مهتابي   تا با تو حکایت کنم از هر بابي

A DISTICH.

Ah! how do I remember when my lodging was close by where thou didst reside;
The very dust of thy threshold was a light to my eyes:
'Twas once in my mind that I should ne'er be without my beloved;
What can I do, for my mind and I have laboured in vain.

Bazinda the following day, by every means in his power, and every contrivance he could devise, scrambled to the top of the well, and after many a sorrowful sigh and melancholy moan, arrived in the neighbourhood of his nest about breakfast-time. Nazinda, on hearing the flutter of her mate's wings, came out of the nest to meet him.

An HEMISTICH.

I am the happy one that have opened my eyes to view my beloved again.

But as she embraced him, she observed he was grown exceedingly thin; "Ah, "my dear soul, said she, where hast thou been, and how hast thou been passing thy "time?" Bazinda replied;

A DISTICH.

I have felt an anguish, which, ah! do not ask me to describe;
I have tasted the poison of absence, which, ah! do not press me to relate.

What I have suffered of trouble and disaster, of mortification and sorrow——

A DISTICH.

We must have a night of leisure, and a pleasant moonshine,
That I may tell it thee in all its parts.

The

خلاصه سخن آنست که شنیده بودم که درسفر تجربه حاصل شود مرااین باري تجربه روي نمود که تازنده باشم دیگر آرزوي سفرنکنم وتاضرورنباشد ازگوشه آشیانه بیرون نروم

دگر مجاهدهٔ غربتم هوس نکند   که بمشاهدهٔ دوستان خوشست بدام

شبي

The truth is, I had heard that experience was to be had by travelling, and I have now got ſuch a degree of it, that as long as I live I ſhall ne'er have a deſire to ſtir abroad again, nor will I ever, without neceſſity, move a ſtep from the corner of my neſt.

A COUPLET.

Ne'er ſhall my fancy lead me abroad again,
For the preſence of thoſe we love is an inceſſant ſource of delight.

FABLE

FABLE *from an unknown Perſian Author.* *Tranſlated by* J. A.

TWO hawks, o'er the plains, as together they flew,
Thus talk'd with each other, if poets ſay true:
Alas! ſays the one, quite o'ercome with deſpair,
How long ſhall we dwell in this bleak deſert air?
Ah! rather let's fly to ſome city or town,
Aſſociate with princes, and ſleep upon down—
O fool, ſays the other, how little you know
The wretched condition of mankind below:
For ſlaves to each paſſion in fetters they're tied,
The vaſſals of Avarice, Anger, and Pride.
If here, in theſe plains, all our lives we ſhould wander,
Expos'd to the light'ning, the rain, and the thunder,
Believe me 'twere better than dwelling with kings,
Bereft of our liberty, ſweeteſt of things—

شبي بازي ببازي كفت در دشت	كه تا كي كوه و صحرامي توان كشت
بيا آريم سوي شهر پرواز	كه با شهزادكان باشيم دمساز
جوابش داد آن بازي نكوراي	كه اي از حرص دنيا بند در پاي
اكر صد سال ماني در بيابان	جفاي برق بيني جور باران
ازان بهتر كه بر فرش زر اندود	دمي محكوم حكم كس توان بود

From

From the MUSNAIVY *of* JILLALEDDEEN ROOMEY. *By the ſame.*

ALL naked a youth was engag'd in his play,
When a thief unobſerv'd, ſtole his garments away—
His paſtime, the ſtripling ſo eagerly ſought,
That his gown and his turband went quite from his thought;
Till evening approach'd, when fatigued with his game,
The loſs of his garments o'erwhelm'd him with ſhame.
'Tis thus that through life, which is nought but a play,
In fooliſh amuſement we ſquander the day;
Till evening arrives, when in pitiful plight,
We mourn the ſad loſs of proviſions for night—

من مثنوي جلال الدين رومي

وقت بازي شد برهنه طفل خورد   دزد ازو ناگاه قبا و كفش برد
آن چنان گرم او ببازي در فتاد   كان كلاه و پيرهن رفتش زياد
شب در آمد بازيش شد بي مدد   رو ندارد تا سوي خانه رود
ني شنيدي انما الدنيا لعب   باد دادي رخت دشت مرتعب
پيش ازان كه شب شود خانه بجو   روز را ضايع مكن در گفتگو

غزل میرزا رفیع سودا کا

۱

جیون غنچہ تو چمن مین بند قبا جو کہولی

Jeôn ghoonchu too chumun men bunde quba jo khole,

پہر گل سی ای پیاری بلبل کبہو نہ بولی

Phir gool ſe âe peare boolbool kubhoo nu bole.

۲

آویگا وہ چمن مین ترکی ہی می کشی کو

Awega woh chum men turkehee my kuſhee koo,

شبنم سی کہ دی بلبل پیالی گلونکی دہولی

Shubnum ſe kuhde boolbool peale gooloôn ke dhole.

۳

باغ جہان مین آکر کچہہ ہم نی پہل نپایا

Baghe juhan men akur koochh hum ne phul nupaea,

ایک دل ملا کہ جسمین ہین سیکرون ماولی

Ek dil mila ke jiſmen hyn ſykron mulole.

An ODE *from* SOUDA. *Translated by* JOHN GILCHRIST, *Esq.*

I.

ALL thy charms, dearest maid, should'st thou venture to show,
As rose-buds their fragrance impart;
While each bloom is neglected, thy bosom will blow,
And steal ev'ry nightingale's heart.

II.

See! my Fair with Aurora attended in view,
Hark! Philomel sings from the grove;
" Go ye zephyrs and wash with the purest of dew,
" The sweetest of flow'rs for my love."

III.

Not a grape can I find in this vineyard below,
With a drop of enliv'ning wine;
Nay—the heart which I have, is so soured with woe,
I wish it had never been mine.

۴

اتنا جو جاون جاون کرتي هو تو سدهارو

Etna jo jaôn jaôn kurte ho tou ſidharo,

اس دل په کل جو هوگي سو آجهي وه هولي

Is dil pu kul jo hogee ſo ajhee woh hole.

۵

کم بولنا ادا هي هرچند پر نه اتنا

Kum bolna uda hy hurchund pur nu etna,

موند جاي چشم عاشق تو بهي وه لب نه کهولي

Moond jae chuſhme aſhig tou bhee wo lub nu khole

۶

چشم پر آب هون مين جيون آينه حبابي

Chuſhme poôr ab hoôn myn jeôn aeena hoobabee,

رگ رگ کي پر گئين هين چهاتي مين سب پهپهولي

Rug rug ke pur gûen hyn chhatee men ſub phuphole.

۷

کون ايسا اب کهي يه سودا گلي مين اوسکي

Koun yſa ub kuhe yeh Souda gulee men ooſke,

آ تجهه کو لي چلين هم دل کهول کي تو رولي

A toojhkoo lechulen hum dil khol kur too role.

IV.

Why ſo cruelly threat—" I am going—I go,"
My faireſt—at once diſappear;
Then, to-morrow's affliction, this day ſhall I know,
For now, I both ſuffer and fear.

V.

That meek ſilence has charms is beyond all diſpute,
Yet ſtill, may the Fair ſympathiſe;
Sure not one of the ſex will behold as a mute,
Her lover when cloſing his eyes.

VI.

Ah! remark how much *mine* are immerſed in tears,
Like dew-loaded bloſſoms of morn;
As a cloud before gales diſiuniting appears,
My heart is diſtracted and torn.

VII.

Is there ever a friend that to Souda will ſay,
" Let's go to the haunt of thy Fair;"
And will teach me to waſh all my ſorrows away,
With tears I ſhall ſhed when w' are there.

IV.

An ACCOUNT *of the* EXPENCES *attending the Construction of the* ROUJEH TAJ MAHL, *which was commenced in the Fifth Year of the Reign of the Emperor* SHAH JEHAN, *and the whole completed in Sixteen Years, Four Months, and Twenty-one Days.*

		Rupees. A. P.	*Rupees. A. P.*
Expence of the Mosque, with the pavement, the fountain, and spiral ornaments, - - -			8,25,811 7 0
THE MAUSOLEUM, viz.			
The Sepulchre, with the four Meenars, the terrace, the pavement in front, and the spiral ornaments, - - - -		51,77,979 7 9	
The Tomb-stones of Marble inlaid,			
The Tomb-stone of Shah Jehan,			
Upper stone, - 22,772 11 0			
Lower do. - 6417 14 0	29,190 9 0		
The Tomb-stone of Mumtazeh Zemany,			
Upper stone, - 21,590 0 0			
Lower do. - 5030 0 0	26,620 0 0		
		55,810 9 0	
The Marble railing, with the inlaid work and doors of agate,			
The Marble railing inlaid, -	61,907 14 0		
The doors of agate, 2 pairs, -	6987 4 6		
		68,895 2 6	
A pair of silver doors for the glass room, -		5,472 8 3	
			53,08,157 11 6
Carried over, -			61,33,969 2 6

	Rupees.	A.	P.	Rupees.	A.	P.
Brought over, - -				61,33,969	2	6
Two pairs of ſandel-wood doors with ſilver chains, - - - -	1295	6	0			
Four pairs of braſs doors, the Meenars, and two flights of ſteps, - - -	2337	13	0			
The chains for aſcending the Dome, weighing 75 maunds and 14 ſeers, - -	4521	0	0			
				8154	3	0
The Jumaut Khanah, with the terrace, the fountain, and ſpiral ornaments, - - -				8,24,625	6	6
THE TOWERS and the LARGE GATE.						
The tower at the Eaſt corner, near the river, with the Piazzas - - -	1,30,701	1	0			
The tower at the Weſt corner, near the river, with the Piazza near the Ghaut Buſſei,	1,34,418	9	9			
The tower at the Eaſt corner, near the Bawly, with the Piazza, - -	1,26,509	3	0			
The tower at the Weſt corner, for the Bawly and the Piazza, - - -	1,26,550	9	6			
The middle tower towards the Eaſt, with the Piazza, - - - -	2,21,417	9	9			
The middle tower towards the Weſt, with the Piazza, - - - -	2,21,517	9	0			
The South Eaſt tower, near the gate, -	1,20,850	2	0			
The South Weſt tower, near the gate, -	1,20,762	10	9			
The Eaſt wall of the garden, - -	72,776	0	0			
The Weſt wall of the garden, - -	88,977	13	3			
The Piazza, to the South Eaſt of the large gate,	30,919	8	9			
Carried over, -	13,95,400	12	9			
Carried over, -				69,66,748	12	0

	Rupees.	A.	P.	Rupees.	A.	P.
Brought over, - -				69,66,748	12	0
Brought over, -	13,95,400	12	9			
The Piazza, to the South Weſt of ditto, -	33,378	15	3			
The walks and the Marble fountain, -	53,693	14	0			
The large gate with the braſs doors, &c. -	4,02,558	12	0			
				18,85,032	6	0

THE JILAW KHANEH, &c.

	Rupees.	A.	P.	Rupees.	A.	P.
The Jilaw Khaneh, i. e. the Court, with different buildings, - - - - -	51,872	6	6			
The Eaſt bazar, - - -	11,027	6	0			
The Weſtern do. - - -	12,072	5	9			
The Khowas-pooreh to the Eaſtward (i. e. apartments for the attendants), -	18,316	0	9			
The Weſtern Khowas-pooreh, -	19,774	4	3			
The Eaſt gate of the Jilaw Khaneh, -	6280	2	9			
The Weſtern do. do. - - -	6600	12	3			
The Southern do. do. - -	11,061	11	3			
The Akberabad Chowkundy, or little ſquare,	28,884	10	3			
The Futtehpoor Chowkundy, or do. -	27,017	0	0			
The Eaſtern wall, behind the Akberabad Chowkundy, or ſmall ſquare, - -	8254	7	9			
The Weſtern wall, behind the Futtehpoor Chowkundy, or do. - - -	9293	1	0			
The reſervoir with the aqueduct, &c. -	72,918	0	0			
The ſandal-wood for one of the tombs, -	52	11	0			
				2,83,424	15	6
Carried over, -				91,35,206	1	6

				Rupees.	A.	P.	Rupees.	A.	P.
Brought over, - -							91,35,206	1	6
The warehoufes, fhops, &c. in the bazar of Mumtazabad,									
The buildings of brick and ftone in the bazar of Mumtazabad,									
The buildings in the bazar,	16,504	4	6						
The well in the Chowke, -	1221	9	0						
				17,725	13	6			
The well, &c. behind the Futtehpoor Chowkundy,									
The well, - - -	7	4	9						
The terrace, in front of the gate of the Chowkundy, -	2884	7	3						
				2891	12	0			
The houfe of Agah Khan, - -				50,790	7	0			
The well behind the Akberabad Chowkundy,				778	4	0			
The Ghelooll Khanah (i. e. the eating houfe),				1817	10	0			
The pavement in the front of the gate, -				99	15	6			
							74,103	14	0
The wages of the workmen employed in the building,									
Wages of the Mafons, - -				1,33,246	8	0			
Do. of the ftone cutters, - -				1,29,766	14	6			
							2,63,013	6	6
The buildings, &c. in the town of Mumtazabad,									
The fquares in the Mumtazabad,									
The fquare on the Eaft fide,	96,765	7	0						
Do. on the Weft fide -	96,987	11	0						
Carried over - -				1,93,753	2	0			
Carried over, -							94,72,323	6	0

		Rupees. A. P.	Rupees. A. P.
Brought over,			94,72,323 6 0
Brought over		1,93,753 2 0	
The Chowke of Mumtazabad, and the Futteh-poor Mosque,			
The Chowke of Mumtazabad,	9583 8 0		
The Futtehpoor Mosque and fountain,	22,244 12 0		
		31,828 4 0	
			2,25,581 6 0
The two outer Khowas-poorehs,			
The Eastern Khowas-pooreh,		18,987 12 0	
The Western do.		19,017 10 0	
			38,005 6 0
The Chowkundy of Sutty Khanem,			27,078 3 3
The Chowkundy of Sirhindly Mehl, &c.			
The Chowkundy of Sirhindly Mehl,		22,094 6 0	
The squares, &c. near it,		17,555 11 0	
Do. do.		12,788 7 0	
			52,438 8 0
TOTAL AMOUNT			98,15,426 13 3

TRIBUNUS.

A

ACCOUNT *of* BENARES, *October* 1785.

BENARES (otherwife Caufhee), ftands on the northern fide of the Ganges, and is reputed the moft holy city of the Hindoo fect. Regarded with the fame veneration as Mecca by the Muffulmans, a pilgrimage to Benares abfolves every fin, and fecures to the Pagan a fettlement in heaven. A number of Rajahs, and opulent Hindoos, have contributed to its celebrity, by monaftic inftitutions for Fakeers and Brahmins; by eftablifhments for pagodas; by fine flights of ftone fteps down to the Ganges, for the convenience of luftration; by gardens contiguous to the town; by long avenues of trees; and by extenfive tanks. Some of thefe benefactions they were enabled to beftow at a moderate expence, on account of feveral ftone quarries within the mountains, at no great diftance either from the place or from the river fide. There are few Hindoos, indeed, of diftinction, who have not their fmall pagoda at Benares, in charge of a Brahmin entertained by them, for the purpofe of offering up prayers and facrifice, and of diftributing alms, on their account, at the confecrated city.

A PAGODA, called Viffwifhor, or Visfhifhor, is the principal place of worfhip. Though fmall, it is a handfome temple, built wholly of ftone ftained of a red colour, and fculptured, both infide and out, in an elegant manner. The idol within the temple is a black cylindrical ftone called Seeb, or Mah Deeoo (the Phallus of the ancient Ægyptians), i. e. the Great God. Both men and women refort in crowds, every morning and evening, to the adoration of this image, to which they are fummoned by the ringing of bells. To the homage of this curious divinity, they bear with them Ganges water, rice, beetle, plantains, fugar, flowers,

 and

and frankincenſe, as an offering. They carry alſo a ſmall lamp filled with ghee, and a little bell. On their entering the temple they light the lamp, and fire the frankincenſe, and place them both, with ſeveral other articles of the offering, before the idol. They then ſprinkle the idol with water and part of the rice, and crown the top of it with flowers. After the oblation they pray, and in the interval of every prayer tinkle their little bell. When the hour of prayer is ended, the Brahmins carry away their offerings, which are conſidered as their ſubſiſtence. There is a ſtone figure of a bull within the pagoda, and uſually a conſecrated live bull kept within the court of the temple.

Fire is not only a ſacred offering of the Hindoos, but is itſelf alſo worſhipped by them, as is its prototype the ſun. As in other ſacred places of Indoſtan, devotee Fakeers are here ſeen, with their limbs diſtorted by voluntary acts of pennance.

Besides the Viſſwiſhor, there are a multitude of ſmaller pagodas in Benares, and a celebrated obſervatory, erected near a century ago by a Rajah of Joynagur. But the moſques are few only. The largeſt was erected on the higheſt part of the bank by the Emperor Akber, but is remarkable for nothing more than its lofty minars.

All the principal houſes are built of ſtone, in ſtreets (or rather alleys) ſo very narrow, that a palanquin has barely room to paſs. Abundance of wealthy merchants are reſident in this capital, or reſort to it. Theſe lanes or paſſages, for the ſecurity of their property, are cloſed every night, at both ends, with thick doors, plated with iron, and filled with nails; ſo that though the town be unfortified, it would prove a work of ſome difficulty to penetrate into its interior parts. From the upper ſtories of many oppoſite houſes communications are made by ſmall bridges.

Benares is the principal mart for diamonds on the eaſtern ſide of India. It poſſeſſes alſo a manufactory of gold and ſilver tiſſue, atlaſs, ſilks, and gauzes, keemcaub, muſhroo, and gulbuddun.

Like

Like other places of fanatic or ſuperſtitious enthuſiaſm, it is notorious for unreſtricted gallantry and licentious intrigue.

From hence to Dehly the women, above the vulgar claſs, are generally perſonable, many eminently beautiful, and few deformed. Neither France or Italy can boaſt of courtezans more expertly ſkilled in the coſmetic art, or in decoying allurements to captivate, to influence, to faſcinate, and to fleece their paramours.

TRIBUNUS.

For

ACCOUNT *of* LUCKNOW, *October* 1785.

IT is cuſtomary amongſt the princes of Indoſtan to remove the ſeat of government (the reſidence of their predeceſſors) on their acceſſion to the ſovereignty. Thus Aſoph a Dowlah, the preſent Nawab of Oude, quitted Fayzabad (a pleaſant ſituation upon the banks of the Gograh) on the demiſe of his father Shujah Dowlah, and fixed his court at Lucknow, an irregular dirty town. Extending, however, along the ſouth ſide of a ſmall river, called from its ſerpentine courſe the Goomtee (or Mæander), and decorated by a number of gardens lately laid out on its environs, the place is become ſomewhat leſs diſagreeable.

THE palace of the Nawab Vizier lies towards the eaſtward of the town, on the river ſide, and fronting it. It conſiſts of ſix principal courts.

1ſt. Is an area, called *Putch Mhullah*, for his equipages and attendants. The entrance to this area is through two lofty gateways. Over the firſt is a room called *Nobit Konnah*, or orcheſtra for martial muſic, which plays morning and evening.

2d. STATE apartments, encompaſſing a ſquare garden, together with an external incloſure for ſmaller rooms, conſtitute the ſecond court, called *Bowly*, from a large well within it which includes a ſtair-caſe and ſmall receſſes, with openings in the well from top to bottom. Theſe rooms are calculated for cool retirement during the ſolſtitial months; the apertures through the wall of the well, and the dripping of the waters, rendering the air quite refreſhing.

AT

At the corner oppofite the Bowly is an arcaded chamber with a piazza, for fleeping during the fummer heats.

The dimenfions of it are about fourteen feet fquare, with a boarded floor. Perdahs (falling curtains) of kufh-kufh or jowâffah (fpecies of fweet-fcented grafs) interwoven, fill up the arcades. All round the piazza are fountains, falling into a carved marble bafon or trough, from whence fervants continually fprinkle the perdahs. The hot winds blowing on the perdahs perfectly allays the heat, and fometimes, when violent, render the cold almoft intolerable.

3d. Parallel to the fecond court, and at the eaftward of it, is a handfome edifice raifed on an arched terrace, entirely of ftone. This fabric, called *Sungee Dalaun*, comprifes a grand hall, furrounded with a double arcade, crowned with four cupolas at the corners, and one at the principal front, covered with copper doubly gilt. At the extremities of the terrace are two wings, for morning and evening refort. From both fronts extends a long flower garden, divided into parterres by walks and fountains. Along the fide walls runs a corridor, forming one continued arbour of vines, which fhades its whole roof. Into this garden are four entrances; one on the north fide, through a covered paffage, for the accefs of the ladies; two others through fpacious gateways on the eaft and weft; and a fourth from the fouth, under another ftone building, furmounted alfo by gilt domes. Within the precinct of the gardens is alfo a fmall mofque, with gilt minars, commodious offices, and fwings for ladies exercife.

4th. To the north of the *Sungee Dalaun* is another garden court, containing a hall and public offices, erected by Shujah Dowlah, called *Mutchee Bowan*, remarkable for nothing further than being the firft ftructure of the Soubahs at Lucknow; for the reft of this palace was built by the prefent Nawab.

5th.

5th. In a line with the *Mutchee Bowan*, and to the weſt of it, lies the Zenanah. Three heavy piles of unſhapely houſes, called *Sheeſh-Mehul*, *Khord-Mehul*, and *Rung-Mehul* (or generally *Mehul-Seray*), the walls whereof being high, with few windows, and thoſe ſmall and latticed, nothing of courſe can be diſcerned within them.

From exterior appearance, however, this Hârâm ſeems faſhioned like others of the country, which are, in general, oblong gardens, with fountains, whereof a kind of ſummer houſe forms the center. At each end is uſually a hall, with four ſmall upper apartments, and as many on the ground floor; the whole fronted with arcades and *Seâh-bauns*, or cloths ſtretched out from the top of the arcades, and ſupported by poles, in order to ſhade off the glare of light and heat. Along the ſide-walls within, are offices for female domeſtics, and without and at the gates, rooms for guards and eunuchs. If the women are numerous, ſeveral Zenanahs are added of the like form. The ladies of family or diſtinction, or who are favourites, have each their ſeparate dwellings.

There being no windows on the outſide, the Zenanahs become often ſo exceſſively cloſe in the ſummer, as to threaten putrid diſorders; to obviate which, the women are removed to tents in the country. When they travel, their conveyance is in covered ſeats on elephants, or in covered palanquins.

6th. Separated from the palace, by the ſtreet only, to the eaſtward, is a flower garden, called *Hoſſein Baug*, bordering on the river; and incloſed by a brick wall covered with vines. In its front ſtand three ſtone baſtions, the two corner ones ſupporting on arches two oval fluted cupolas, covered with copper gilt. On the center baſtion ſtands an octagon ſummer houſe, with a flat roof; within the garden are parterres, fountains, baths, and dreſſing rooms.

Before all the gateways of the palace and Zenanahs are ſcreens, or ſmall walls, which conceal the entrances.

From

From more inſpection of the public buildings in Indoſtan (Mooriſh as well as Hindoo), the rudiments of the Grecian orders are inſtantly diſcernible in them. Colonades, arcades, pillars, pilaſters, pedeſtals, fillets, cimatia, aſtragals, and entablatures (particularly the foliage of the Corinthian capital), were in uſe before the inhabitants of Greece had dwellings, probably preferable to huts. Although not diſpoſed with the ſymmetry of European exactneſs, ſtill are their parts regularly proportioned enough, to be fairly pronounced the models of Grecian architecture.

On the ſummit of almoſt all the roofs of the palace (particularly of the Zenanahs) are bred flocks of pigeons, to the number of about an hundred in each flock. They are ſelected for the beauty of their plumage, and thoſe of ſimilar colour (ſuch as white with black heads, black with white tails, all brown, all mottled &c. &c.), are kept together. Boys are employed to feed and teach them variety of flights. When on the wing, they keep in a cluſter; and, at a whiſtle, fly either way, aſcend, deſcend, or return home, according to the ſignal. When turning ſuddenly, and darting towards the ſun, the gleam of their variegated necks appears exceedingly beautiful; and when together on the ground, no carpet can ſurpaſs the elegance of their colours.

During the whole day and night, elephants, camels, and horſes, all accoutred, with palanquins, guards, and all ſorts of attendants ready attired, remain in conſtant waiting before the gates of the palace. Boats are always in the ſame readineſs too at the river ſide.

The riſing of the Nawab ſeldom exceeds the dawn of day. Immediately does he repair to the fields, or to one of his gardens near the city. Servants with all kinds of guns, horſes, dogs, hawks, and nets, attend him. His women and pigeons often too accompany him. About eleven o'clock he returns to Lucknow, diſpatches what little affairs he can be prevailed on to tranſact (for though a man of knowledge, yet habituated to diſſipation, his averſion from buſineſs is become

come inveterate), dines, and then goes to sleep. After a repose of two or three hours, he again resorts to the country, remains there till dusk, comes home again, sups, and retires to his Zenanah for the night. Being corpulent, he seldom rides on horseback. His usual conveyance, if cool, is an elephant; if hot a palanquin. In an evening he is said to divert himself in his Zenanah, with dancing women, and with other Asiatick amusements, as well as with wine. But these entertainments being exhibited within the coverture of high walls, where no persons are admitted but of his own selection, his species of pleasures can scarcely be ascertained.

At times he whiles away an hour or two in shooting at marks, with pieces of various invention, and with arrows, or with engagements of elephants, wild buffaloes, rams, antelopes, or quails. But his darling pastime seems to be cock-fighting, wherein he displays as much skill and dexterity as the most knowing heeler of a pit. In the intervals of the mains he games with dice.

Once or twice a year, at the best seasons for hunting, he rambles to the northern mountains, where are plenty of wild elephants, rhinoceros, buffaloes, hyænas, tigers, leopards, and deer of several kinds, to yield him as much sport as he chuses.

There are few sovereigns whose retinue and equipage are probably more sumptuous. Besides a numerous train of elephants, camels, draught cattle of various species, the Nawab of Oude, possesses a stud of above a thousand horses, five hundred of which are, perhaps, paragons of their kind. On processional festivals, one hundred of them are frequently seen together, magnificently caparisoned, and his elephants, palanquins, and carriages, resplendent with cloth of gold and embroidery.

Contiguous to the palace there is a musæum, called the *Inah Konnah*; an aviary; a ménagerie; and an armoury; all worth observation.

And

And the first not more so for its elegant pieces of mechanism, paintings, and other articles by celebrated artists, than for its ridiculous assemblage of finery and trumpery jumbled together.

An uncommon collection of birds, among which is the flamingo, renders the aviary an hour's agreeable inspection.

Nor does the ménagerie less gratify curiosity. Besides a lioness, tigers, leopards, panthers, hyænas, bears, wolves, and a seagosh, it contains some goorkurs (or wild ass of the mountains), uncommonly hardy and fleet, resembling the zebra except in their colour, which is dun. African sheep, Barbary goats, like small deer, several serpents of extraordinary dimensions, and one animal not yet described called a cherruk, in colour and shape of the hyæna, though smaller, and exceedingly fierce and voracious, particularly of the flesh of dogs and asses.

But beyond every thing curious and excellent in the Nawab's possession, are his arms and armour. The former consist of matchlocks, fuzees, rifles, fowling pieces, pistols, sabres, scymetars, spears, syefs (long strait swords), daggers, poniards, battle-axes, and clubs, most of them fabricated in Indostan of the purest steel, damasked, or highly polished, and ornamented in relief, or intaglio, with variety of figures or foliage, of the most delicate patterns. Many of the figures are wrought in gold and silver, or in marquetry, with small gems. The hilts of the swords, &c. are agate, chrysolite, lapis-lazuli, chalcedony, blood stone, and enamel, or of steel inlaid with gold, called *Tynashee* or *Koft* work.

The armour is of two kinds, either of helmets and plates of steel to secure the head, back, breast, and arms, or of steel net-work, put on like a shirt, to which is attached a netted hood of the same metal, to protect the head, neck and face. Under the net-work are worn linen garments, quilted thick enough to resist a

 sword.

ſword. On the crown of the helmets are ſtars, or ſome other ſmall device, with a ſheath to receive a plume of feathers. The ſteel plates are handſomely decorated with gold, wreaths, and borders, and the net-work fancifully braided.

His Excellency's collection of Indian pictures is conſiderable, and preſerved in large port folios. From the common daubings of the preſent country painters, no adequate conception can be formed of theſe. Moſt of them are antique productions; and though the figures are generally ſmall, yet is the drawing often correct, and the colouring admirable. In many, a ſtory is completely told with clearneſs and preciſion inſtantly diſcernible, the characters accurately defined, and the paſſions naturally exhibited and ſtrongly marked. An exactneſs of outline in the repreſentation of natural objects peculiar to the country, as well as of the air and carriage of animals, is happily delineated; and the feſtoons, foliage, and ſpecimens of Arabic writing, illuminating the pictures, are altogether excellent. In the deſign of horſes, however, in attitudes of human forms, and in perſpective, the artiſts appear eminently defective. Neverthelеſs, upon the whole, though widely different in manner from European maſters, neither taſte nor elegance are wanting to theſe compoſitions; and in the article of neat and delicate finiſhing, they are inimitable.

TRIBUNUS.

An

An ACCOUNT *of the* MAHRATTA STATES.—*Communicated by* MAJOR R. E. ROBERTS.

THE acceſſion of all authority by the preſent Brahmin family is the moſt intereſting period in the Mahratta hiſtory, as, much about that time, the total deſtruction of the Mogul power by the invaſion of Nadir Shaw, enabled them to raiſe on the ruins of it their great empire, once ſo formidable that it ſeemed to threaten the independence of all the other ſtates in India.

PREVIOUS to this period we have but imperfect accounts of them. The ancient Mahratta territory is circumſcribed by hills, and conſiderably elevated above the level of the flat country of Hindoſtan. The keenneſs of the air on thoſe hills, forms a hardineſs of conſtitution unknown to the generality of the Hindoos. From thoſe hills they could iſſue on the plain, and return through their paſſes without fear of purſuit. Theſe local advantages muſt no doubt have tended much to forming their character, which has ever been that of lawleſs, hardy, plunderers. The devaſtations they uſed to commit in the weſtern provinces of the Mogul empire, ſeem early to have engaged the attention of the court of Delhi. Not content with driving them back to their hills, conſiderable forces were ſtationed near every paſs to receive them on their firſt irruption; finally Aurengzebe entered their country, and made priſoner their Rajah Savajee, and his ſon Sahoo, who was afterwards releaſed, and ſucceeded his father in the Rajahſhip.

IT had ever been the cuſtom of the Rajahs to employ Brahmins in every civil department. The reſpect their high caſt gives them, their particular acuteneſs, and their being in poſſeſſion of the only learning among the Hindoos, rendered them fit inſtruments to conduct the detail of a government, while the warlike Rajputes defended it with their ſwords.

IN

In the ancient conſtitution of the Mahratta ſtate, the affairs of it were conducted, under the ſupreme authority of the Rajah, by a council of eight perſons, generally Brahmins, at the head of whom was the Pretenniddy, or repreſentative of the Rajah. The firſt of the miniſters was the Paiſhwah (which literally means he who precedes the reſt). His power and office ſeem preciſely the ſame as that of the Mahometan Vizier.

In the reign of Sahoo Rajah, one Viſſwanath Ballajee, a Brahmin, raiſed himſelf by his abilities from a low ſtation to the high office of Paiſhwah, and in time ſo far gained confidence that the Rajah reſigned all cares of government to him, and inveſted him with the enſigns and powers of the Rajahſhip; reſerving to himſelf ſufficient force to maintain his authority, which, during the time of the Paiſhwah Viſſwanath, it is generally allowed ſuffered no real diminution. His commands were as implicitly obeyed, as if he himſelf had ſuperintended every tranſaction.

A material alteration, however, appears in the conduct of Badjerow Ballajee, the ſon and ſucceſſor of Viſſwanath. The high influence his father poſſeſſed had created him a number of dependents. This influence being continued to Badjerow, who was a man of great abilities, and an aſpiring genius, he availed himſelf of it to place in the troops, and other departments of the ſtate, perſons entirely devoted to his family, the conſequence of which was, that he very ſoon effectually ſecured to himſelf the whole power of government, and paid little or no regard to the authority of the Rajah. By the account of a gentleman deputed to the Rajah in 1739, we find him perfectly ſenſible of his total loſs of power; for being congratulated on the conqueſt of the Portugueze territories, he ſeemed rather to lament it, juſtly obſerving, that it would only encreaſe Badjerow's authority, as he had been obliged to cede to him theſe conqueſts. From this and other circumſtances, the power of the Paiſhwah ſeems then to have been fully eſtabliſhed. He treated the Rajah, however, with a ſhew of reſpect. He had the revenues of a conſiderable diſtrict, and maintained a large body of troops about his perſon. Though he was little better at laſt than a pri-

ſoner

foner of ftate, yet it is faid Rajah Sahoo was never confined. He had adopted the prefent Rajah Ram, who fucceeded him; and it was in the beginning of his reign, that on account of the intrigues of Tawaboy, the widow of Sahoo Rajah, the Paifhwah thought fit to confine him clofely to Sattarah, from which period the Rajah has been a mere cypher in the Mahratta government, though to this day the Brahmins affect to acknowledge his fupreme authority. The Paifhwah allows himfelf to be only the head fervant of the Rajah, being ftiled Pundit Pradan, or chief and elect of the Pundits. On the death of a Paifhwah, his fucceffor receives the formal inveftiture of his office from the Rajah, and in the Poonah Durbar, the Pretenniddy, or reprefentative of the Rajah, ftill prefides and ratifies in his behalf the tranfactions of the Paifhwah and his minifters.

For fome time previous to the invafion of Nadir Shaw, the weaknefs and divifions of the court of Delhi, and the unguarded ftate of the provinces, had encouraged the Mahrattas to iffue again from their hills, invade the Mogul dominions, and demand their chout. After that invafion, and during the time of the Paifhwah Badjerow, we find them pouring large armies into all parts of it, and eftablifhing themfelves by conqueft. The provinces of Guzerat, Malwa, Ugein, Candeifh, Berar, and almoft all the dominions in the weft of India, were loft to the Moguls under Chimnajee Oppah, the brother of Badjerow. They conquered all the Conkanny, or low land country, being fituated below the gauts, and extending from thence weft to the fea. In this are fituated Baffeen and all Salfett, and all that remained to the Portugueze of their former extenfive conquefts. Goa itfelf was attacked, and had the officers of Badjerow fucceeded, they would have been totally expelled from India. We alfo find the Mahrattas at this period invading and collecting their chout from Delhi, and the northern provinces, Bengal, and the Carnatick; fo that in fome degree they may be faid to have fubjected all Hindoftan.

On the death of Badjerow Ballajee, he was fucceeded by his fon Ballajee Badjerow in the Paifhwahfhip, better known by the appellation of Nanah. During his govern-

government, the authority of the Paiſhwah and the Mahratta empire attained its fulleſt extent. By a variety of untoward events, co-operating with the latent cauſes in their ſyſtem of government, they have both gone to decline with a rapidity only to be equalled by that of their advancement. To form a proper conception of this, it will be neceſſary to take a view of the Mahratta ſtate, during the Paiſhwahſhip of Nanah.

The different bands which firſt iſſued forth to the conqueſt of the Mogul dominions were all of them true Mahrattas, or Rajputes, and led by chiefs of their own caſt; and it ſeems probable that the Paiſhwah thought theſe chiefs the fitteſt defenders of the new acquired empire, for we find them ſettled in great fiefs on the frontiers, under the appellation of Jagheirdars. This is the origin of the different powers of the Rajpute caſt.

The province of Berar, and the territory which formed the Booſalo dominions, were conquered by Ragojee Booſalo, who afterwards continued to hold them as a Jaghier of Sahoo Rajah. The Booſalo, has never, I believe, acknowledged the authority of the Paiſhwah by paying a tribute, or furniſhing a quota of troops. His power has always been reſpected at Poonah, from whence, however, the ſucceſſors of Ragojee have deigned to receive, through the Paiſhwah, the Sirpaw from the Rajah, on which their title to their dominions is founded. The Booſalo family are, it is ſaid, related to the Rajah.

Pillajee Guicwar, with his band, conquered all that the Moguls held in Guzerat, from Amedabad to Damaun, where he was ſtopped by the conqueſt of Chamnajee Oppah, brother to the Paiſhwah Badjerow. Pillajee alſo held his dominions immediately from the Rajah, and was ſucceeded in them by his ſon Damuljee, father of the preſent Guicwars. For a conſiderable time the Guicwars held their poſſeſſions totally independent of the Poonah Durbar; but in the Paiſhwahſhip of Nanah, Damuljee, after ſome conteſt, was reduced to the ſame ſtate as the other Jaghierdars.

The

The province of Malwa fell to the Holkars, the firſt of whom, I believe, was Malhajee Holkar, grandfather to the preſent Jaghierdar of that name.

The anceſtors of Mhadajee Sindia were eſtabliſhed in Ugein, which he now poſſeſſes. Though theſe are the moſt conſiderable Mahratta chiefs, there are many others who hold Jaghiers. By their tenure they are bound to furniſh a certain quota of troops, when called on by the Paiſhwah, and a ſum of money, which ſum is alſo encreaſed, ſhould not their troops be wanted.

In thoſe parts of their dominions where they have no apprehenſions of being attacked, they have Brahmins in charge of the government; ſuch is the Conkanny country, where they have very few troops, and the diſtricts about Poonah. Theſe are rated at a certain ſum of money, which the Zemmindar is obliged to pay, and whatever ſurplus he can force from his ſubjects is his own. In the collection of the revenues, and in all parts of the civil government, the Paiſhwahs continued to employ perſons of their own caſt.

Whatever prudence there might be in the adoption of this ſyſtem, the decline of the power of the Paiſhwah reſulted from it. The great Jaghierdars, at firſt only tenants at will, had ſoon influence enough to make their Jaghiers hereditary. From this the natural tranſition was to become abſolutely independent; and we accordingly ſoon perceive them regulating their obedience by the power of the Paiſhwah, and the political ſtate of affairs at Poonah.

The Brahmins, who had neither the means or the audacity of the Rajputes, wiſely built their hopes of fortune on the arts in which they particularly excel, employed as they were in the civil adminiſtration; and from the reſpect derived from their caſt, they muſt naturally have ſome influence with the Paiſhwah. By this influence they raiſed conſiderable fortunes; and in order to give that ſecurity to their perſons, which a large fortune in this country always endangers, their next ſteps were to

create

create to themſelves a conſequence. This they ſought to effect by dividing the family of the Paiſhwah and ſiding with either party as policy dictated. Hence early began ſcenes of intrigue, which have finally ended in the deſtruction of the powers of the Paiſhwah; and on the ruins of it has ariſen the high influence of thoſe perſons now known in the Poonah government by the appellation of *the miniſters.*

THESE latent cauſes of decline were, however, prevented from operating with any ſenſible effect, during the adminiſtration of the Paiſhwah Ballajee Badjerow, or Nanah, through the prudent means he exerted to prevent it. As a check on the power of the Jaghierdars, he kept in conſtant pay an army of 30,000 horſe. The uſual way with the Mahrattas of raiſing troops is to agree with different chiefs for a number of men—the commanders receive the pay, and agree as they can with their followers. This agreement depends on the opinion they may form of their bravery, the arms they bring; but moſt eſpecial regard is paid to their being well mounted. It frequently happens that a man's whole fortune, and all the aſſiſtance he can obtain from his family, is expended in the purchaſe of a horſe, which is a certain maintenance to him while it lives. From this cauſe, principally, however fit the Mahratta armies may be for the predatory incurſions which are generally their object, they can ſeldom be brought to a ſerious attack; eſpecially if they are to encounter a diſciplined infantry, and a well ſerved artillery—the loſs of his horſe deprives a man of his fortune, by reducing him to the deſpicable condition of a foot ſoldier; and excluſive of this few can afford to purchaſe a good one—they have ſeldom any other arms than a ſword or a lance—it was not ſo with the houſehold troops of the Paiſhwah; the horſes were of the beſt kind, and his own property; the men and officers paid by him, well ſelected, and to be depended on in action. With this body, and the quota furniſhed by the different Jaghierdars near Poonah, ſome one of the Paiſhwah's family uſed annually to go and collect the tribute from the northern chiefs, and the chout from ſuch countries as remained in the poſſeſſion of the Moguls. A relation of Nanah aſſiſted him in the conduct of civil affairs, or rather governed the empire under him. This was the famous Sudobah, better

known

known by the appellation of Bhaaw Saheb. He was the ſon of Chimnajee Oppah, and conſequently couſin to Nanah. Among the moſt crafty, unimpaſſioned, deliberate, treacherous race of men that exiſt, Sudobah is to this day revered as a prodigy of political abilities. The famous Shumſheer Bahadur, natural brother to Nanah, aſſiſted him in military affairs.

THE interior government of the Nanah was far from being as happy for the ſubjects as his political conduct was wiſe; ſo that the Zemmindars paid the ſtipulated ſum to the Paiſhwah. The complaints of the ſubjects were little attended to.

THE government of the Brahmins is in general adverſe to trade. Avarice is the leading feature of their character; and the money they glean from their ſubjects, has ſcarcely any channel, except the expence of their troops, to return into the general circulation again; they uſually purchaſe rich jewels, as of the eaſieſt conveyance in times of trouble, and depoſit great ſums in ſtrong forts, which are under their orders, or even bury their gold in the earth, which has been the loſs of great ſums: they are totally reſtricted by their religion from any degree of luxury either in eating or drinking. They go entirely naked in warm weather, except their turbans, and a coarſe cloth which is wrapped round their waiſts—the whole dreſs of the richeſt Brahmin is not worth ten rupees. In the cold weather they have two or three yards of broad cloth, or purpet, according to their circumſtances, which they throw over their left ſhoulder and wrap round the body—their carriages are lined with broad cloth; their ſaddle cloths are made of it; the rich make carpets of it and pillows to reſt on; the poor, particularly the ſoldiers, uſe in general purpets, it being more convenient and cheaper than quilted cotton to a man who can afford only one dreſs, as it laſts long, requires no waſhing, is eaſily diſpoſed of on horſeback, and ſerves as a cover to ſleep under at night—there is a conſtant and conſiderable conſumption of copper amongſt them; all their cooking utenſils are made of it, their lamps, their pots to draw water; and it paſſes current among them as a coin. Except woollens and metals, they conſume few or none of

the articles of Europe. Sugar, ſpices, and a few coarſe Bengal goods, are their principal articles of conſumption in India.

Bad as their government might be to their own ſubjects, it was ſtill more terrible to their neighbours. Not content with receiving their ſtipulated chout for the produce of the lands, adjacent to the fortified towns which remained in the hands of the Mogul governors, they uſed to plunder the inhabitants of the villages, cut the work from the weavers looms, and exerciſe every ſpecies of cruelty to extort money. This very ſoon depopulated the country; but their devaſtations did not end here. The towns by means of trade, or ſome particular manufactures, ſtill found means to ſubſiſt. When they could get nothing from the villages they appeared before the towns, and prevented any proviſion from entering till a certain ſum was paid. This the Nabob uſed to raiſe from all claſſes of people, and very often made a pretence of the danger of ſtarving to collect double of what the Mahrattas demanded—frequent repetitions of this kind ruined the cities. A power without horſe to oppoſe them, dare not refuſe compliance with their demands, as in an inſtant with their troops of horſe, they can deſtroy the crops, burn the villages, carry away the inhabitants, and thus deprive the governors of the towns of the chief means both of abſolute ſubſiſtence, and continuing his neceſſary expences.

During the time of Nanah the whole force of the Mahratta empire, except the territories of the Bonſalo, were collected in one hand; and there ſeems no reaſon to doubt, but the power of the Paiſhwah would very ſoon have effected that acceſſion in the ſame manner, as it ſubjected the dominions of the Guicwars to the condition of the other Jaghiers. Had this been once completed, the map of India is ſufficient to ſhew how formidable the Mahrattas muſt have become to the other ſtates in it—when we conſider the vaſt armies they could have collected, the ſpirit of their government, which is rather bent on the plunder and conqueſt of other countries than the cultivation of their own, there ſeems little reaſon to doubt, but that either by conqueſt, or inforcing the chout, they muſt in ſome ſhape have ſubjected all Hindoſtan. The means of effecting this is greatly facilitated by the want of

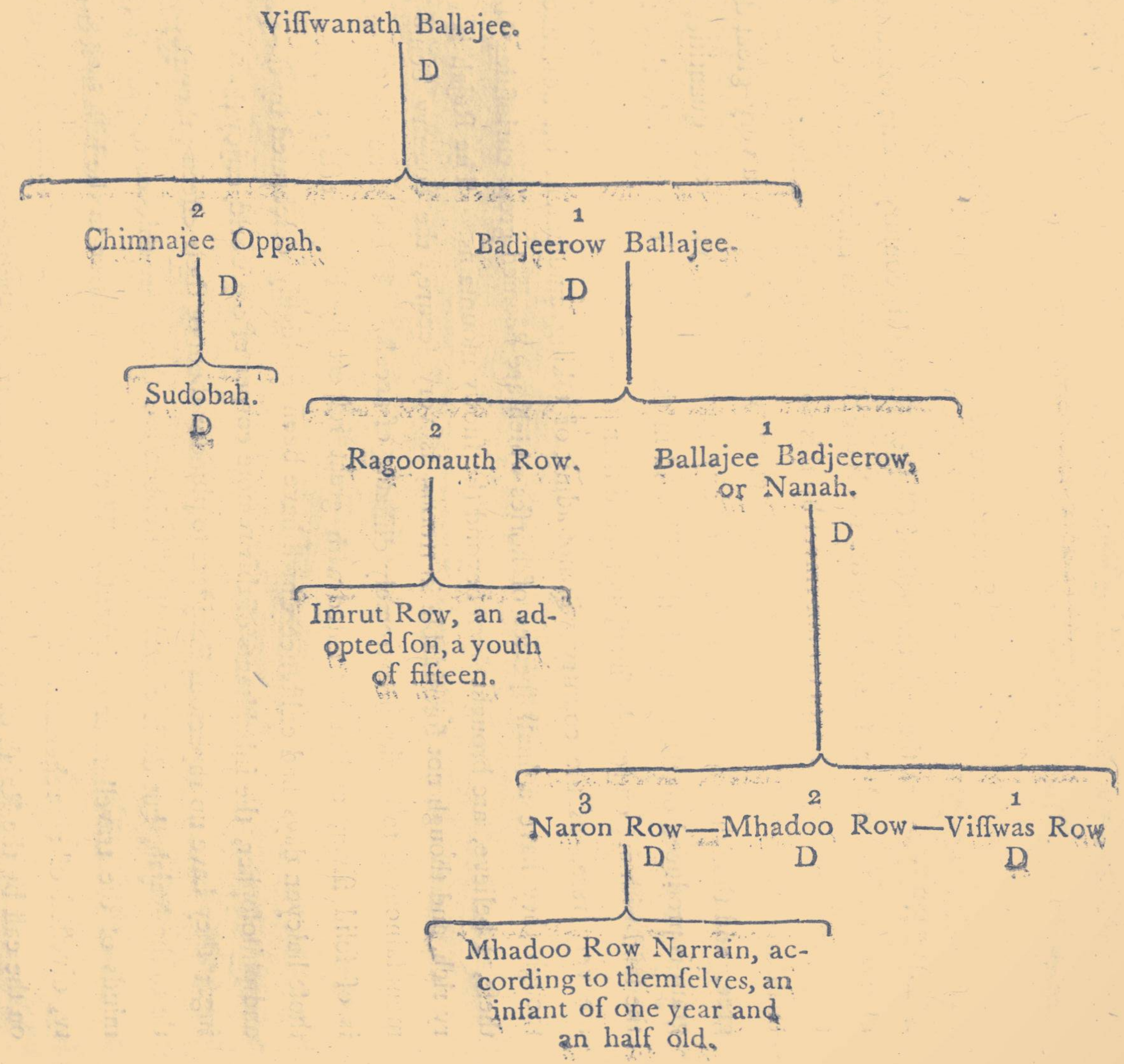
of any power to check them in the weſt of India; their families and their riches are perfectly ſecure at home, while their forces are employed in the devaſtation of other countries. Fortunately the ſhock they received in the year 1761, and the conſequences that enſued, have almoſt annihilated the power of the Paiſhwah, and diſunited, it is to be hoped for ever, the forces of that vaſt empire, the re-union of which can alone render the Mahrattas again a formidable nation.

In Mr. Dow's account of the decline of the Mogul Empire, you will find a particular relation of the battle of Paniput, or Karnal, as he calls it, the loſs of which was the immediate cauſe of the decline of the Mahratta power. The Brahmins, juſtly dreading the Abdallees ſucceſs, were determined to collect all their forces, and make one grand effort to compel their retreat from Hindoſtan. The army ſent from Poonah was commanded by Viſſwas Row, the eldeſt ſon of Nanah; and on this great occaſion, which was to decide whether or not the Mahratta Empire was to extend itſelf over Hindoſtan, the famous conductor of it, Sudobah himſelf, thought fit to proceed with the army. It was not ſo much the actual loſs of this battle, as certain circumſtances attending it, that brought the Mahratta Empire to decline. The collected ruins of their army was ſtill formidable; their extenſive country and great reſources, with a continuance of the Nanah's wiſe conduct, would in a few years have reſtored their power; but unfortunately for them, the Paiſhwah's body of houſehold troops, which was foremoſt in the action, was totally deſtroyed. Viſſwas Row, the Nanah's eldeſt ſon, who had arrived to years of maturity, and was a man of abilities, was killed—but above all Sudobah was miſſing; and it yet remains a doubt whether he is alive or not. Some ſay the miniſters in power have kept him cloſely confined, in order to ſecure the government in their hands; but certain it is he was loſt to all good purpoſe, as he has never been ſince in the adminiſtration of affairs. To complete this ſcene of misfortune, the Nanah himſelf died about ſix months after, leaving his ſon Mhadoo Row, then a minor of fourteen, to ſucceed him in the Paiſhwahſhip.

THEN

Then it was that the ministers began to exert every artifice their policy could suggest to raise their own power on the ruins of that of the Paishwah. The true friends of Mhadoo Row advised him, as the first necessary step, to restore the body of troops kept by his father; but the Brahmin ministers had the art to limit this corps to about four or five thousand men. They soon found means also to create a division between the young Paishwah and his uncle Ragobah, while by the with-holding the tributes by the northern Jaghierdars, and by such of the Zemmindars as could purchase protection at Poonah, the treasury of the Paishwah was kept very low, and his authority seemed verging to a total decline. Mhadoo Row, however, early entered on business. He was well apprized of the views of the ministers. His personal abilities and determined character made him feared and respected by them all, as well as by the different Mahratta chiefs; and there is great reason to believe, that had his life been longer, he would have effectually restored the power of the Mahratta Empire, and the authority of the Paishwah; but, unfortunately for both, he died in 1772, at the age of 25, leaving no children.

THE PAISHWAH FAMILY.



REMARKS

REMARKS *on* COUNTRIES. — *Communicated by* *Major* R. E. ROBERTS.

SIRINAGUR.

AFTER you are through the paſs of Chokey Gaut, this country is one continued clump of hills, and in ſome places the roads are ſo ſtrait as only to admit one or two men a-breaſt. Horſes do not travel by this road; the uſual method is to go in ſmall doolies carried by two people. This country is populous to a very great degree, and though they have no plains of any great extent, yet great quantities of grain is produced on the ſides of the hills and in the vallies. The bullocks they till the land with are extremely ſmall, not more than three feet ſix inches high. Horſes are very rare, as the country will not admit of taking amuſement on horſeback, though they have a ſmall ſpecies of horſes which are deemed great curioſities; but theſe, I believe, are brought from beyond the ſnowy mountains. The Rajah is very rich, and though not formidable in troops, is very ſecure, the country being ſo mountainous as to render it extremely difficult of acceſs. The throne he ſits upon is of ſolid ſilver, and he is treated with great reſpect by his ſubjects; and if ever thoſe halcyon days had exiſtence which have been ſo highly celebrated by the poet and philoſopher, the inhabitants of this remote corner of the world, enjoy thoſe bleſſings; they have no rapacious Foujdars to plunder them of their effects; they pay little to the Rajah, but do it chearfully; neither are there any thieves to harraſs the minds of the travellers or merchants. They reſt under a tree in the hills in ſecurity, diveſted of apprehenſion of their perſon or property. This country is bounded on the eaſt by the Rajah of Almora, and on the north by the ſnowy mountains, and the country of Tibet, or Boutan; on the weſt by ſome Rajahs whom he calls his dependents; and to the weſtward of theſe is the country of Caſhmeer. From this country

ſhawls

ſhawls and fruits are brought annually to Sirinagur, and the diſtance is not more than 150 miles; alſo muſk and other curioſities are brought from the ſnowy mountains. Excluſive of this the people of Sirinagur have not much intercourſe with the Boutans; they treat them as a ſavage kind of people, and relate that when a perſon dies, the prieſts are ſent for, who determine, by the flight of birds, whether his future ſtate ſhall be a happy or a miſerable one; if the latter the defunct is cut in pieces, and thrown to the fowls of the air.

ONE branch of the Ganges runs by the city of Sirinagur, and is called the Allic Ninda, which ſignifies the River of God; it is joined by another conſiderable ſtream about 30 coſe above Hurdwar, at a place called Dyi Perauge. The branch that runs by Sirinagur is deemed the moſt ſacred, as implied by the epithet, and comes immediately from Buderanaut, which is about twenty days journey from Sirinagur. The Fuckiers who reſort to this place never arrive there until the 20th of March. The holy cave, or ſanctuary of God, is not to be approached before that ſeaſon, on account of the great quantities of ſnow which falls in winter not being melted. Such Fuckiers as have performed this prilgrimage are ſtyled holy, and are purified from their ſins.

Of the COUNTRY *of* ALMORA.

THIS country is bounded on the weſt by the territories of Sirinagur; on the northward by the ſnowy mountains; to the ſouthward by part of the Rohilla country; and to the eaſtward by ſome independent Rajahs. It is ſituated in the hills like Sirinagur; the hill people bring down to a fair, which is held in the month of February in the Rohilla country, bees-wax, honey, iſinglaſs (which they make windows of in that country), muſk, &c. and great numbers of young girls, whom they diſpoſe of without any more ceremony than the other part of their merchandize. Notwithſtanding I was at Rampoor, and was very particular in my enquiries after the Rajah of this country, I could not even procure his name ſatiſfactorily. One ſaid that Moan Sing was the Rajah, but that he and Divy Sing (a couſin german), had been diſput-

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ing for the Rajahſhip, and that the former had abſconded. At other places I heard that the two competitors had compromiſed the matter by a diviſion of the country, which I am inclined to believe was the ſituation at that juncture.

The people of Sirinagur trade to the low countries in the ſame articles as thoſe of Almora, and in Sirinagur they have many mines of copper, and gold duſt is alſo found in the rivers; but either from their inexperience in working the copper mines, or from political motives of the Rajah, in ſuffering none to come out of his country but what is firſt purchaſed, the price is very high even at Negeebadad, which is not more than twenty miles from his dominions; it ſells for two rupees and a half per ſeer. The gold duſt I only ſaw a ſpecimen of, which appeared to be very rich. I am ſorry to obſerve that my ſhort ſtay in the Rohilla country, has prevented me giving a more ſatisfactory account of the Rajahſhips of Sirinagur and Almora, their trade and conſtitution; the latter probably bears a more ſtriking reſemblance of the ancient Hindoo government than any now exiſting in Hindoſtan; their countries being ſo difficult of acceſs, as rendered it an arduous taſk for the Mahommedans to break in on their quiet, though their riches no doubt would be a ſtrong incitement.

Country *of* Fizula Cawn

Is bounded by the Ramgonga to the weſt, from a ſmall diſtance below Mauradabad; by the Purgunnahs of Owla and Berreily to the ſouth; by Pilebeat to the eaſt; and on the northward by the hills, and a ſmall tract of country belonging to the Dewan of Coſſipoor, who is tributary to the Rajah of Almora. The territories of Fizula Cawn are eſtimated at twenty-three lacks of rupees per annum. It is a very fertile country, and though he is not a ſtriking character, he appears to be poſſeſſed of that good ſenſe, that will induce him to ſtudy the happineſs of his ſubjects more than the gratification of his own vanity, from whence an increaſe of his revenues may be expected.

Of

Of the Rohilla Country.

In vain I endeavoured to acquire the amount of the revenues of this fertile country before the conqueſt; but want of influence co-operating with the fears of thoſe intruſted with the collections, that the information they gave me would be made known to the Nabob, were inſurmountable difficulties; though I was more fortunate reſpecting the mode of collection, during the government of the Rohillas. In that government the riots paid their revenues to the Ziladars in the produce of the lands, and was from one fourth to three fourths of what the land yielded. This diſparity I found depended on ancient cuſtom, and alſo on the quality of the lands; and if a land-holder is a man deſcended of a good family, he will only pay one fourth of the produce, when a poor riot ſhall pay three fourths.

The Vizier's collectors demand their rents in ſpecie, and the riots complained often to me of their exorbitancy in theſe matters. Was not Ceede Buſhier Cawn *, ſuperintendent of the collections, and a man of integrity and humanity, the greateſt part of this fine country would ſoon be ruined by the oppreſſions of thoſe harpies in the ſervice of the Dewan. Their conduct will ſoon check the ſpirit of unduſtry; and it is not improbable that in a few years its revenues will be reduced a fourth, or even a half, of what it produced under the government of the Rohillas. The ſeat of government being removed, will conſequently have an effect on the circulation of money, and on the trade of the country; but this cannot be felt, in any great degree, in the Purgunnahs.

Where the revenue depends on the induſtry of the riot, the Nabob himſelf is too weak and indolent a man to reform or even to think on the abuſes of his own government; and thoſe ſervants who ſhould inform him will have their own intereſt too much at heart, to give ſalutary advice to their prince, when it ſhall claſh with their private advantage.

* Since theſe obſervations were wrote, he has fled to Dehly.

On the COUNTRY *between the* JUMNA *and* GANGES, *from the Mountains to* CAUDERGUNGE.

THIS country is now under no ſettled form of government, and is frequently overrun by parties of Seiks, and ſuch other freebooters, as can aſſemble a ſufficient number of troops together ſo as to be an over-match for the village people. From theſe circumſtances the Zemmindars have endeavoured to ſecure themſelves in mud-forts, and by taking advantage of the debilitated ſtate of the government of Dehly, have rendered themſelves in ſome meaſure independent, and will not pay even to the king's officers any revenues, unleſs he has a force ſufficient to intimidate them to compliance.

WHEN I was at Byce Gaut, there was a party of Seiks about ſix coſe from thence. They were collecting the revenues of the country, or rather plundering the riots for their ſole emolument; and the Brahmins at and near Hurdwar were apprehenſive they would plunder them. They told me they had made a demand for the revenues of ſome villages, which the king grants to the Brahmins of Hurdwar for their ſupport. During the time I was proſecuting my ſurvey from Byce Gaut to Anoopſhier, ſcarcely a day paſſed, but I heard of the exploits of theſe vagabond Seiks, who plundered the country, as far as this laſt-mentioned place, of every thing they could lay their hands on; and from that place to within fifteen coſe of Furruckabad, the country was kept in continual alarm by a notorious robber called Ally Cawn. Thus a fertile and extenſive country is deſolated by a ſet of rapacious villains, and the riots reduced to the loweſt ſtep of human miſery; not having a dependence on a crop they have laboured to produce, which probably a day or two before it would be gathered, is eaten up by the horſes of theſe locuſts, who are the curſe of this unhappy country.

REMARKS *on the Country of* BOGALE CUND, *the Territories of* HAJEET SING.

SOHAGY GAUT, or paſs, which is the road from Allahabad into this country, is near a thouſand yards in length, and its aſcent is very ſteep, full of looſe ſtones, which renders it very difficult for loaded camels to get up. Artillery without any other aſſiſtance but that of cattle, as they are uſually drawn, muſt have recourſe to ſome other method for the ſucceſs of ſuch an enterprize, ſuch as taking the guns from the carriages, and loading them on elephants. On the ſummit of the hills, and extremity of the paſs, is a redoubt, or place of arms, which will contain three hundred men; and unleſs theſe were diſlodged, great loſs muſt be ſuſtained before the Gaut could be taken poſſeſſion of. The moſt probable ſtep towards ſucceſs would be to ſend a party up the hills in the night, which they can aſcend with their arms only, and attack this port by ſurprize; for until it was ſecured, it would be a forward ſtep to attempt forcing the paſs.

AFTER you have aſcended the paſs of Sohagy, the country is like a table land, and you have no deſcent, as is generally the caſe when on the tops of mountains. The roads from Sohagy Gaut to Rewa are tolerable good, as they are in every part of Bogale Cund that I ſaw.

THE country of Bogale Cund is well cultivated, and produces tolerable good crops of grain. The villages are in good order, full of inhabitants, who appear to be induſtrious. The produce of this country is wheat, barley, and different kinds of peaſe, and they have alſo large herds of cattle and flocks of ſheep. Rewa is the reſidence of the Rajah. It ſtands on the banks of a ſmall river, with a rocky bottom. His houſe is in a fort of conſiderable ſize, but of no ſtrength, being ſurrounded only by a common brick wall. Hajeet Sing, the preſent Rajah, is a weak and avaricious man, and very meanly ſupports the dignity of an independent prince.

It

It did not appear that he had more than three hundred horſe in his pay. His infantry are not regular troops, but are, in general, the principal farmers in the country, and hold their lands by a kind of military tenure, in which they have conſiderable advantages. On any emergency they are aſſembled, and put themſelves under the Rajah's direction, though the genius of the hill people ſeems to be averſe to oppreſſion. He has in ſome meaſure infringed on the privileges of his ſubjects, for which he is deſpiſed, and held in a very contemptible light by them. He is ſurrounded by a ſet of deſigning men, who have an entire aſcendency over him in all his actions; a proſtitution of his power to their private emolument muſt and is the inevitable conſequence of ſuch a government.

The roads from Rewa to Mirzapoor are very good. You deſcend the hills by two gauts, at a conſiderable diſtance from each other, and loaded bullocks aſcend with eaſe. Should a military force ever have occaſion to march into this country, theſe gauts are much preferable to that of Sohagy.

On Bundale Cund, *the Territories of* Hindiput.

This country is extremely high and mountainous. From its commencement between Panna and Rewa, to near Chatterpoor, there is ſcarcely a patch of cultivation to be ſeen, unleſs at a few buzars on the ſide of the great road, which are the halting places of the merchants. Round theſe villages are ſome fields of corn, which are really the only ones you ſee from near Sahoul to Chatterpoor. The face of the country is rocky, and produces little herbage. The ſummit of the hills, though moſtly rock, are covered with ſmall coppice wood, but little or no graſs, or ſhrubby thickets, in all this hilly country. I ſaw no timber trees that were fit for building, or ſcarcely to anſwer the common purpoſe of huſbandry. This country is ſupplied with grain from the fertile banks of the Jumna and Ganges. Large droves of bullocks are daily paſſing towards the hill country and the Deccan with grain, ſugar, and

and other articles of merchandize, viz. ſpices and beetle-nut; and from that market great part of the Deccan is ſupplied. The merchants of the Deccan bring to Mirzapoor rock-ſalt, cotton, iron, and ſome few other commodities. Great part of the merchandize brought from the Deccan to Chatterpoor is on camels, which is a ſtrong preſumptive proof, that this country is not ſo mountainous as Bogale Cund and Bundale Cund.

HITHERTO I have only been ſpeaking of that part of Hindiput's country, which is ſituated in and near the hills. I ſhall now advert to that which is between the hills and the Jumna. This part of his territories is much ſuperior to them I have already mentioned. It is a fertile, well cultivated country. The villages are better built than any I have yet ſeen in India. They are full of inhabitants, who are a brave and warlike race of people, and are either of the caſt of the Brahmins or Rajputes. They commonly go armed with a ſpear and bow, both of which are of an excellent quality. This country is extremely pleaſant to travel through, ſince from the diſtance of ſix to nine coſs from the great range of mountains, it is diverſified with clumps of ſmall hills, which are unconnected with each other, and form an agreeable proſpect. It is almoſt an invariable cuſtom with the inhabitants to build their villages at the foot of a hill, and you ſeldom ſee them in any other ſituation.

Towns in BUNDALE CUND.

PANNA is a well built pretty little town. The houſes are in general built of ſtone, moſt of which are occupied by the Rajah and his dependents, and others are the property of merchants. Though Hindiput has a good houſe at Chatterpoor, and another at Rajegun, he principally reſides at Panna. This place may be deemed a ſecure retreat for him, ſhould his country be attacked by an enemy, for being entirely ſurrounded by hills, the acceſs is very difficult. Excluſive of this, the diamond mines being in the neighbourhood of the town, induce him to make it his reſidence, as great profits muſt ariſe therefrom.

CHATTERPOOR

Chatterpoor is one of the first places for trade I have seen in India (Calcutta hardly excepted). It is a large place; the houses are of stone and well built. The merchants of this place transact the greatest part of the business that is carried on between the Deccan and Mirzapoor. Here much of the goods brought from both places are laid up in warehouses, and transported as occasion may require. The number of camels and carriage bullocks that are employed on this trade are very great.

Revenues *of Hindiput.*

Little satisfactory can be said on this subject, and probability must be my only guide. He receives a round sum from the duties on merchandize passing through his dominions, and common fame speaks that the diamonds that are brought to the Benaris market, are from the mines of Panna, from which it is easy to conceive they must produce a large revenue. Though the country between the hills and the Jumna is fertile, and capable of contributing bountifully towards supporting the Rajah, yet the people seem to possess so great a share of independency, that to oppress, or endeavour to introduce, any innovation on their ancient privileges would be a dangerous step for the Rajah to take, as they are all soldiers from the time of their being able to carry a spear and bow. He has also two relations Goman Sing, and Coman Sing, who have each separate possessions in this part of the country, and they are not under the strictest obedience to him.

The disposition of Hindiput is not deemed an amicable one. They accuse him of being severe and implacable. He has more than thirty men of consequence in prison, and his eldest son was obliged to fly from him, for fear of suffering the same or a worse fate; he is, however, permitted to live in the country between the hills and the Jumna, and his father allows him some villages for his support and that of his attendants. Hindiput has a very elegant Durbar, sits in great state, and has a numerous attendance, very respectable in their appearance, and who observe the greatest attention and respect towards him. The Rajah says he is oppressed by the Mahrattas, to whom he declared he paid an annual tribute. His presence is not agreeable, being a tall thin man, extremely black, with a defluxion in his eyes. The

mildness

mildness of his conversation, and obliging manner, would induce you to believe him a man of great humanity; but this is insinuated (as before observed), to be only a cloak to a cruel disposition. He has five or six pieces of artillery mounted on field-carriages, which I saw at Panna. They may carry a shot from six to nine pounds. He has several Europeans in his service employed making arms, &c. They reside at Callinger, about twenty-four miles to the northward of Panna, where he keeps all his military stores.

This fort is often mentioned as a place of great strength in the histories of Hindostan. It is deemed impregnable by the country people. Indeed its situation, which is on the top of a high hill, and surrounded with a wall of stone, must make it formidable even against a well-conducted attack. How much more so must it be to the armies of India, who have little skill in this branch of military knowledge.

In short, Hindiput is a very powerful prince; and though for want of intelligence when in his country, that I could depend on, with respect to the number of his troops, yet I may venture to affirm, that he can bring into the field three thousand horse and six thousand foot. His country is extremely well governed, which convinces me he is not wanting in abilities. His inhumanity to particular people may be overlooked, when we consider the policy, and intrigues of an eastern court; how often do the nearest relations put the first springs in motion, by which a prince is carried off, and wade through more than regicides to secure a tottering throne.

List *of the* Gauts *on the* Ganges *from* Hurdwar *to* Kenouge.

Chandy Gaut.——At this Gaut travellers go from Hurdwar into the country of Sirinagur. There is also a road from hence through the hills to Loldong and to Nidgeebabad, which is often frequented. This Gaut was in the possession of the Rajah of Sirinagur before the Rohilla conquest, but since then in the hand of the Nabob of Owde.

Byce

Byce Gaut.——At this Gaut paſs the Fuckiers, and ſuch people as reſort to Hurdwar, for the purpoſe of ablution, from the countries to the ſouth eaſt.

Baun Gaut.——*Small*, for the convenience of the country people.

Suckaltall Gaut.——At this Gaut the Mahrattas croſſed in 1772, on their rout to Patturgur. It is a large Gaut for merchants, who bring the produce of Caſhmeer to Nidgeebabad, and alſo for ſuch people of the northern part of the Rohilla country, who may have buſineſs either to Dehly, to Lahore, or to Caſhmeer.

Chellower Gaut.——*Small*, for the convenience of the country people.

Darnagur Gaut.——*Small*, for the convenience of the country people.

Sirjipoor Gaut.——Such people as travel from Chandpoor to the north-weſt paſs at this Gaut.

Jafferabad Gaut.——*Small*, for the convenience of the country people.

Muckdoompoor Gaut.——*Small*, for the convenience of the country people.

Surpoor Gaut.——*Small*, for the convenience of the country people.

Commundena Gur Gaut.——*Small*, for the convenience of the country people.

Tiggeroe Gaut.——*Large*, the public road from Amrowa and Rampoor to Dehly.

Poot Gaut.——For the convenience of the country people.

Maundy

Maundy Gaut.——*Small,* for the convenience of the country people.

Au-arr Gaut.——*Large,* for merchants who carry to Dehly ſpices, and ſuch other articles of commerce, as are brought from the eaſtward. Chendouſey is the mart, and a very large one.

Anoopshien Gaut.——The public road from Biſſowla, Owla, and Berrielly, to Dehly.

Currumboss.——For the uſe of the country people.

Rage Gaut.——For the uſe of the country people.

Ramgaut.——*Small,* reſorted to for the purpoſes of ablution.

Kirkabary Gaut——*Small.*

Sankery Gaut.——For the convenience of the country people.

Husseinpoor Gaut.——*Small,* for the convenience of the country people.

Chucklaw Gaut.——*Large,* frequented by merchants.

Vanikura Gaut.——*Small,* for the convenience of the country people.

Boora Gaut.——For the convenience of the country people.

Cauder Gaut.——*Large,* on the road from Biſſowla, Owla, &c. to Agra, Furruckabad, and the weſtward.

SURAGEPOOR GAUT.——On the road to Furruckabad from the Rohilla country.

CURRUA GAUT.——Not large, for the convenience of the country people.

DYE GAUT.——Tolerable large.

CHITCHINEE GAUT.——*Small.*

CURRENPOOR GAUT.——*Large*, leading to Furruckabad.

SUCKERPOOR GAUT.——Tolerable large, leading to Furruckabad.

HYDRAGUR GAUT.——Oppoſite to Furruckabad.

HUSSEINPOOR GAUT.——*Small.*

NOUSHOREEA GAUT.——*Small.*

GURRUA GAUT.——*Small.*

GURGUDGEPOOR GAUT.——*Small.*

BURAMOW GAUT.——*Small.*

CUSSIMCON GAUT.——*Small.*

BURRAMPOOR GAUT.——*Small.*

MEWRA GAUT.——*Large* gaut near Kenouge.

RAGE GAUT.——Oppoſite Kenouge, frequented by merchants and travellers.

MINDY GAUT.——Much frequented by merchants and travellers.

ALL the gauts on the Ganges, which are frequented by merchants, provided a bridge

bridge of boats were thrown over, artillery and military ſtores may croſs without much obſtruction, as making the roads would not employ fifty pioneers a-day in moſt caſes.

The heavy merchandize in that country is generally carried on hackries, and where theſe carriages can go, artillery will meet with little or no difficulty. Indeed the banks of the Ganges are ſo favourable from Allahabad to Hurdwar, that you would ſeldom be at a loſs for want of a proper place to throw over a bridge. And if the Nabob (who has excellent boats for the purpoſe) would be at the expence of providing them with grapnels, inſtead of purſuing the tedious method of ſecuring them with ſtakes driven to the bottom of the river, by which the boats are made faſt to, he might bring his boats to a convenient place, form a bridge in one day, and croſs his army the next, inſtead of which they will now be eight or ten days in completing a bridge according to the preſent mode, and which is not ſo ſecure as the other would be. Between Ramgaut and Hurdwar, many fords are found in the dry ſeaſon by which an army may paſs; but theſe fords are not permanent, and depend on accidental ridges of ſand being thrown up during the rainy months, when the river is extremely rapid. Theſe beds of ſand may continue one dry ſeaſon; but it is more than probable they are ſwept away the next rains by the rapidity of the river, and are formed again at different places.

The

The VOYAGES *and* TRAVELS *of* M. CÆSAR FREDERICKE.

(Concluded from page 285).

(Concluded from page 285).

N E G A P A T A N.

FROM the Iſland of Zeilan men uſe to go with ſmall ſhips to Negapatan, within the firm land, and ſeventy-two miles off is a very great city, and very populous of Portugals and Chriſtians of the country, and part Gentiles. It is a country of ſmall trade; neither have they any trade there, ſave a good quantity of rice and cloth of bumbaſt, which they carry into divers parts: it was a very plentiful country of victuals, but now it hath a great deal leſs; and that abundance of victuals cauſed many Portugals to go thither and build houſes, and dwell there with ſmall charge.

THIS city belongeth to a nobleman of the kingdom of Bezeneger, being a Gentile; nevertheleſs, the Portugals and other Chriſtians are well intreated there, and have their churches there with a monaſtery of St. Francis order, with great devotion and very well accommodated, with houſes round about: yet for all this, they are amongſt tyrants, which always at their pleaſure may do them ſome harm, as it happened in the year of our Lord God one thouſand five hundred and ſixty-five: for I remember very well, how that the Nayer, that is to ſay, the Lord of the city, ſent to the citizens to demand of them certain Arabian horſes, and they having denied them unto him, and gainſaid his demand, it came to paſs that this Lord had a deſire to ſee the ſea, which when the poor citizens underſtood, they doubted ſome evil, to hear a thing which was not wont to be. They thought that this man would come to ſack the city, and preſently they embarked themſelves

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the beſt they could with their moveables, merchandiſe, jewels, money, and all that they had, and cauſed the ſhips to put from the ſhore. When this was done, as their evil chance would have it, the next night following, there came ſuch a great ſtorm that it put all the ſhips on land per force, and broke them to pieces; and all the goods that came on land and were ſaved, were taken from them by the ſoldiers and army of this Lord, which came down with him to ſee the ſea, and were attendant at the ſea ſide, not thinking that ſuch thing would have happened.

SAINT THOMAS, OR SAN TOME.

FROM Negapatan following my voyage towards the eaſt an hundred and fifty miles, I found the houſe of bleſſed St. Thomas, which is a church of great devotion, and greatly regarded of the Gentiles for the great miracles they have heard to have been done by that bleſſed Apoſtle. Near unto this church the Portugals have builded them a city, in the country ſubject to the king of Bezeneger, which city, although it be not very great, yet in my judgement it is the faireſt in all that part of the Indies: and it hath very fair houſes and fair gardens in vacant places very well accommodated. It hath ſtreets large and ſtraight, with many churches of great devotion. Their houſes are beſet cloſe one unto another, with little doors. Every houſe hath its defence; ſo that by that means it is of force ſufficient to defend the Portugals againſt the people of that country. The Portugals there have no other poſſeſſion but their gardens and houſes that are within the city; the cuſtoms belong to the king of Bezeneger, which are very ſmall and eaſy, for that it is a country of great riches and great trade: there come every year two or three great ſhips very rich, beſides many other ſmall ſhips. One of the two great ſhips goeth for Pegu, and the other for Malacca, laden with fine bumbaſt cloth of every ſort painted, which is a rare thing, becauſe thoſe kind of cloths ſhew as they were gilded with divers colours, and the more they be waſhed, the livelier the colours will ſhew. Alſo there is other cloth of bumbaſt, which is woven with divers colours, and is of great value: alſo they make in San Tome, great ſtore

ſtore of red yarne, which they die with a root called Saia, and this colour will never waſte, but the more it is waſhed, the more redder it will ſhew: they lade this yarne the greateſt part of it for Pegu, becauſe that there they work and weave it to make cloth according to their own faſhion and with leſſer charges. It is a marvellous thing to them, which have not ſeen the lading and unlading of men and merchandize in San Tome, as they do. It is a place ſo dangerous, that a man cannot be ſerved with ſmall barks, neither can they do their buſineſs with the boats of the ſhips, becauſe they would be beaten in a thouſand pieces; but they make certain barks (of purpoſe) high, which they call Maſadie; they be made of little boards, one board being ſowed to another with ſmall cords, and in this order they are made. And when they are thus made, and the owners will embark any thing in them, either men or goods, they lade them on land, and when they are laden, the bark-men thruſt the boat with her lading into the ſtream, and with great ſpeed they make haſte, all that they are able to row out againſt the huge waves of the ſea that are on that ſhore, until that they carry them to the ſhips: and in like manner they lade theſe Maſadies at the ſhips with merchandize and men. When they come near the ſhore, the bark-men leap out of the bark into the ſea, to keep the bark right that ſhe caſt not thwart the ſhore, and being kept right, the ſurf of the ſea ſetteth her lading dry on land without any hurt or danger, and ſometimes there are ſome of them that are overthrown, but there can be no great loſs, becauſe they lade but a little at a time. All the merchandize they lade outwards, they embale it well with ox hides, ſo that if it take wet, it can have no great harm.

In my voyage, returning in the year of our Lord God one thouſand five hundred ſixty and ſix, I went from Goa to Malacca in a ſhip, or galleon, of the king of Portugal, which went into Banda, for to lade nutmegs and maces: from Goa to Malacca are one thouſand eight hundred miles. We paſſed without the iſland Zeiland, and went through the channel of Nicubar, or elſe through the channel of Sombrero, which is by the middle of the iſland of Sumatra, called in old ime Taprobana: and from Nicubar to Pegu is as it were a row or chain of an infi-

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nite number of islands, of which many are inhabited with wild people, and they call those islands the islands of Andemaon, and they call their people savage or wild, because they eat one another: also these islands have war with one another, for they have small barks, and with them they take one another, and so eat one another; and if by evil chance any ship be lost on those islands, as many have been, there is not one man of those ships lost there, that escapeth uneaten or unslain. These people have not any acquaintance with any other people, neither have they trade with any, but live only on such fruits as those islands yeild: and if any ship come near unto that place, or coast, as they pass that way, as in my voyage it happened as I came from Malacca, through the channel of Sombrero, there came two of their barks near unto our ship laden with fruit, as with Mouces, which we call Adam's apple, with fresh nuts, and with a fruit called Inani, which fruit is like to our turnips, but is very sweet and good to eat: they would not come into the ship for any thing that we could do; neither would they take any money for their fruit, but they would truck for old shirts, or pieces of old linen breeches. These rags they let down with a rope into their bark unto them, and look what they thought those things to be worthy, so much fruit they would make fast to the rope and let us haul it in; and it was told me that at sometimes a man shall have for an old shirt a good piece of Amber.

SUMATRA.

This island of Sumatra is a great island, and divided and governed by many kings, and divided into many channels, where through there is passage; upon the headland towards the west is the kingdom of Assi, governed by a Moor king; this king is of great force and strength, as he that beside his great kingdom, hath many foists and gallies. In his kingdom groweth great store of pepper, ginger, benjamin: he is an utter enemy to the Portugals, and hath divers times been at Malacca to fight against it, and hath done great harm to the boroughs thereof, but the city always withstood him valiantly, and with their ordinance did great spoil to his camp. At length I came to the city of Malacca.

The

The City MALACCA.

Malacca is a city of marvellous great trade of all kind of merchandize, which come from divers parts, because that all the ships that sail in these seas, both great and small, are bound to touch at Malacca to pay their custom there, although they unlade nothing at all, as we do at Elsinor: and if by night they escape away, and pay not their custom, then they fall into a greater danger after: for if they come into the Indies, and have not the sale of Malacca, they pay double custom. I have not passed farther than Malacca towards the east, but that which I will speak of here is by good information of them that have been there. The sailing from Malacca towards the east is not common for all men, as to China and Japan, and so forwards to go who will, but only for the king of Portugal and his nobles, with leave granted unto them of the king to make such voyages, or to the jurisdiction of the captain of Malacca, where he expecteth to know what voyages they make from Malacca thither; and these are the kings voyages, that every year there departeth from Malacca two galleons of the king's; one of them goeth to Moluccos to lade cloves, and the other goeth to Banda to lade nutmegs and maces. These two galleons are laden for the king, neither do they carry any particular man's goods, saving the portage of the mariners and soldiers, and for this cause they are not voyages for merchants, because that going thither, they shall not have where to lade their goods of return; and besides this, the captain will not carry any merchant for either of these two places. There go small ships of the Moors thither, which come from the coast of Java, and change or gueld their commodities in the kingdom of Assa; and these be the maces, cloves, and nutmegs, which go for the Straights of Mecca. The voyages that the king of Portugal granteth to his nobles are these, of China and Japan, from China to Japan, and from Japan to China, and China to to the Indies, and the voyage of Bengala, Maluco, and Sonda, with the lading of fine cloth, and every sort of bumbast cloth. Sonda is an island of the Moors near to the coast of Java, and there they lade pepper for China. The ship that goeth every year from the Indies to China, is called the ship of drugs, because

cause she carrieth divers drugs of Cambaia, but the greatest part of her lading is silver. From Malacca to China is 1800 miles: and from China to Japan goeth every year a ship of great importance laden with silk, which for the return of their silk bringeth bars of silver, which they truck in China. The distance between China and Japan, is 2400 miles, and in this way there are divers islands not very big, in which the friars of Saint Paul, by the help of God, make many Christians there like to themselves. From these islands hitherwards, the place is not yet discovered for the great shallownefs of sands that they find. The Portugals have made a small city near unto the coast of China called Macoa, whose church and houses are of wood, and it hath a bishoprick, but the customs belong to the king of China, and they go and pay the same at a city called Canton, which is a city of great importance and very beautiful, two days journey and a half from Macoa. The people of China are Gentiles, and are so jealous and fearful, that they would not have a stranger to put his foot within their land: so that when the Portugals go thither to pay their custom, and to buy their merchandize, they will not consent that they shall lie or lodge within the city, but send them forth into the suburbs. The country of China is near the kingdom of Great Tartary, and is a very great country of the Gentiles, and of great importance, which may be judged by the rich and precious merchandize that come from thence, than which I believe there are not better nor in greater quantity in the whole world besides.

First, great store of gold, which they carry to the Indies, made in plates like to little ships, and in value three and twenty carats a-piece, very great abundance of fine silk, cloth of damask aud taffata, great quantity of musk, great quantity of occam in bars, great quantity of quicksilver and of cinnaber, great store of camphor, an infinite quantity of porcellane, made in vessels of divers sorts, great quantity of painted cloth and squares, infinite store of the roots of China: and every year there cometh from China to the Indies, two or three great ships laden with most rich and precious merchandize. The rhubarb cometh from thence over land by the way of Persia, because that every year there goeth a great caravan from Persia to China,

 which

which is in going thither ſix months. The caravan arriveth at a city called Lanchin, the place were the king is reſident with his court. I ſpoke with a Perſian that was three years in that city of Lanchin, and he told me that it was a great city, and of great importance. The voyages of Malacca, which are in the jurisdiction of the captain of the caſtle, are theſe: every year he ſendeth a ſmall ſhip to Timor to lade white ſandols, for all the beſt cometh from this iſland: there cometh ſome alſo from Solor, but that is not ſo good: alſo he ſendeth another ſmall ſhip every year to Cauchin China, to lade there wood of aloes, for that all the wood of aloes cometh from this place, which is in the firm land near unto China, and in that kingdom I could not know how that wood groweth by any means: for that the people of the country will not ſuffer the Portugals to come within the land, but only for wood and water; and as for all other things that they wanted, as victuals or merchandize, the people bring that a-board the ſhip in ſmall barks, ſo that every day there is a market kept in the ſhip, until ſuch time as ſhe be laden: alſo there goeth another ſhip for the ſaid captain of Malacca to Sion, to lade verzino: all theſe voyages are for the captain of the caſtle of Malacca, and when he is not diſpoſed to make theſe voyages, he ſelleth them to another.

The CITY *of* SION *or* SIAM.

Sion was the imperial ſeat and a great city, but in the year of our Lord God 1567, it was taken by the king of Pegu, which king made a voyage, or came by land four months journey, with an army of men through his land; and the number of his army was 1,400,000 men of war. When he came to the city he gave aſſault to it, and beſieged it one and twenty months before be could win it, with great loſs of his people. This I know, for that I was in Pegu ſix months after his departure, and ſaw when that his officers that were in Pegu, ſent 500,000 men of war to furniſh the places of them that were ſlain and loſt in the aſſault: yet for all this, if there had not been treaſon againſt the city, it had not been loſt; for on a night there was one of the gates ſet open, through the which with great trouble

ble the king got into the city, and became governor of Sion: and when the emperor faw himfelf betrayed, and that his enemies were in the city, he poifoned himfelf; and his wives and children, friends and noblemen, that were not flain in the firft affront of the entrance into the city, were all carried captives into Pegu, where I was at the coming home of the king with his triumphs and victory, which coming home and returning from the wars was a goodly fight to behold; to fee the elephants come home in a fquare, laden with gold, filver, jewels, and with noblemen and women that were taken prifoners in that city.

Now to return to my voyage; I departed from Malacca in a great fhip, which went for Saint Tome, being a city fituated on the coaft of Coromandel: and becaufe the captain of the caftle of Malacca had underftanding by advice, that the king of Affi * would come with a great army and power of men againft them, therefore upon this he would not give licence that any fhips fhould depart; wherefore in this fhip we departed from thence in the night, without making any provifion of our water, and we were in that fhip 400 and odd men. We departed from thence, with intention to go to an ifland to take in water, but the winds were fo contrary, that they would not fuffer us to fetch it; fo that by this means we were two and forty days in the feas as it were loft, and we were driven to and fro; fo that the firft land we difcovered, was beyond Saint Tome more than 500 miles, which were the mountains of Zerzerline, near uuto the kingdom of Orifa, with many fick, and more that were dead for want of water: and they that were fick in four days died, and I, for the fpace of a year after, had my throat fo fore and hoarfe, that I could never fatisfy my thirft in drinking of water. I judge the reafon of my hoarfenefs to be with fops that I wet in vinegar and oil, wherewith I fuftained myfelf many days. There was not any want of bread or of wine: but the wines of that country are fo hot, that being drunk without water they will kill a man; neither are they able to drink them. When we began to want water, I faw certain Moors that were officers in the fhip, that fold a fmall difh full for a ducat. After this I faw one that would have given a barre of pepper, which is too quintalles

* Or Achin.

and

and a half for a little meafure of water, and he could not have it. Truly, I believe that I had died with my flave, whom then I had to ferve me, which coft me very dear; but to provide for the danger at hand, I fold my flave for half that he was worth, becaufe that I would fave his drink that he drank, to ferve my own purpofe, and to fave my life.

Of the Kingdom of ORISA, *and the River* GANGES.

ORISA was a fair kingdom and trufty, through the which a man might have gone with gold in his hand without any danger at all, as long as the lawful king reigned which was a Gentile, who continued in the city called Catecha, which was within the land fix days journey. This king loved ftrangers marvellous well, efpecially merchants which had traffick in and out of his kingdom, in fuch wife that he would take no cuftom of them, neither any other grievous thing; only the fhip that came thither paid a fmall thing according to her portage; and every year in the port of Orifa, were laden five and twenty or thirty fhips, great and fmall, with rice and divers forts of fine white bumbaft cloth, oil of Zerzerlino which they make of a feed, and it is very good to eat and to fry fifh withal, great ftore of butter, lacca, long pepper, ginger, mirabolans dry and candid, great ftore of cloth of herbs, which is a kind of filk which groweth amongft the woods without any labour of man, and when the bole thereof is grown round as big as an orange, then they take care only to gather them. About fixteen years paft, the king with his kingdom were deftroyed by the king of Patane, which was alfo king of the greateft part of Bengala, and when he had got the kingdom, he fet cuftom there twenty pro cento, as merchants paid in his kingdom: but this tyrant enjoyed his kingdom but a fmall time, but was conquered by another tyrant, which was the Great Mogul, king of Agra, Dehly, and of all Cambia, without any refiftance. I departed from Orifa to Bengala, to the harbour Piqueno, which is diftant from Orifa towards the Eaft 170 miles. They go as it were rowing along the coaft fifty and four miles, and then we enter into the river Ganges: from the mouth of this river is a city called Satagan, where the merchants gather themfelves together with their

their trade, are a hundred miles, which they row in eighteen hours with the increase of the water; in which river it floweth and ebbeth as it doth in the Thames, and when the ebbing water is come, they are not able to row against it, by reason of the swiftness of the water, yet their barks be light and armed with oars like to foists, yet they cannot prevail against that stream, but for refuge must make them fast to the bank of the river until the next flowing water, and they call these barks bazaras and patuas; they row as well as a galleot, or as well as ever I have seen any. A good tide's rowing before you come to Satagan, you shall have a place which is called Buttor, and from thence upwards the ships do not go, because that upwards the river is very shallow, and little water. Every year at Buttor, they make and unmake a village, with houses and shops made of straw, and with all things necessary to their uses, and this village standeth as long as the ships ride there, and till they depart for the Indies, and when they are departed, every man goeth to his plot of houses, and there setteth fire on them, which thing made me to marvel; for as I passed up to Satagan, I saw this village standing with a great number of people, with an infinite number of ships and bazaras, and at my return, coming down with my captain of the last ship, for whom I tarried, I was all amazed to see such a place so soon raised and burnt, and nothing left but the sign of the burnt houses; the small ships go to Satagan, and there they lade.

Of the City of SATAGAN.

In the port of Satagan, every year lade thirty and five and thirty ships, great and small, with rice, cloth of bumbast of divers sorts, lacca, great abundance of sugar, mirabolans dried and preserved, long pepper, oil of Zerzeline, and many other sorts of merchandize. The city of Satagan is a reasonable fair city for a city of the Moors, abounding with all things, and was governed by the king of Patane, and now is subject to the Great Mogul. I was in this kingdom four months, whereas many merchants did buy or freight boats for their benefits, and with these barks they go up and down the river of Ganges to fairs, buying their commodity with great advantage, because every day in the week they have a fair now in one place,

place, and now in another; I alſo hired a bark and went up and down the river, and did my buſineſs, and ſo in the night I ſaw many ſtrange things. The kingdom of Bengala in times paſt hath been, as it were, in the power of Moors, neverthelefs there is great ſtore of Gentiles among them; always, whereas I have ſpoken of Gentiles, is to be underſtood idolaters, and whereas I have ſpoken of Moors I mean Mahomet's ſect. Thoſe people eſpecially that be within the land, do greatly worſhip the river of Ganges, for when any is ſick, he is brought out of the country to the bank of the river, and there they make him a ſmall cottage of ſtraw, and every day they wet him with that water, whereof there are many that die; and when they are dead, they make a heap of ſticks and boughs and lay the dead body thereon, and putting fire thereunto, they let the body alone until it be half roaſted, and then they take it off from the fire and make an empty jar faſt about his neck, and ſo throw him in the river. Theſe things every night, as I paſſed up and down the river, I ſaw for the ſpace of two months, as I paſſed to the fairs to buy my commodities with the merchants. And this is the cauſe that the Portugals will not drink of the water of the river Ganges, yet to the ſight it is more perfect and clearer than the water of Nilus is. From the port Piqueno I went to Cochin, and from Cochin to Malacca, from whence I departed for Pegu, being 800 miles diſtant. That voyage is wont to be made in five and twenty or thirty days, but we were four months, and at the end of three months our ſhip was without victuals. The pilot told us that we were by his altitude not far from a city called Tanuſary, in the kingdom of Pegu, and theſe his words were not true; but we were (as it were) in the middle of many iſlands, and many uninhabited rocks; and there were alſo ſome Portugals that affimed that they knew the land, and knew alſo where the city of Tanuſary was.

This city of right belongeth to the kingdom of Sion; and where this river runneth into the ſea, there is a village called Mirgim, in whoſe harbour every year there lade ſome ſhips with verzina, nypa, and benjamin, a few cloves, nutmegs, and maces, which come from the coaſt of Sion; but the greateſt merchandize there

there is verzina and nypa, which is an excellent wine, which is made of the flower of a tree called nyper; whofe liquor they diftil, and fo make an excellent drink, clear as cryftal, good to the mouth, and better to the ftomach, and it hath an excellent gentle virtue, that if one were rotten with the French pox, drinking good ftore of this he fhall be whole again; and I have feen it proved, becaufe when I was in Cochin, there was a friend of mine whofe nofe began to drop away with that difeafe, and he was counfelled of the doctors of phyfick, that he fhould go to Tanufary at the time of the new wines, and that he fhould drink of the nyper wine night and day, as much as he could before it was diftilled, which at that time is moft delicate, but after that it is diftilled it is more ftrong, and if you drink much of it, it will fume into the head with drunkennefs. This man went thither, and did fo, and I have feen him after with a good colour and found. This wine is very much efteemed in the Indies, and for that it is brought fo far off it is very dear; in Pegu ordinarily it is good cheap, becaufe it is nearer to the place where they make it, and there is every year great quantity made thereof. And returning to my purpofe, I fay, being amongft thefe rocks, and far from the land which is over againft Tanufary, with great fcarcity of victuals, and that by the faying of the pilot and two Portugals, holding then firm that we were in front of the aforefaid harbour, we determined to go thither with our boat and fetch victuals, and that the fhip fhould ftay for us in a place affigned. We were twenty and eight perfons in the boat that went for victuals, and on a day, about twelve of the clock, we went from the fhip, affuring ourfelves to be in the harbour before night in the aforefaid port: we rowed all that day, and a great part of the next night, and all the next day, without finding harbour, or any fign of good landing; and this came to pafs through the evil counfel of the two Portugals that were with us.

For we had overfhot the harbour and left it behind us, in fuch wife that we had loft the land inhabited, together with the fhip; and we eight and twenty men had no manner of victuals with us in the boat, but it was the Lord's will that one of the mariners had brought a little rice with him in the boat to barter away for fome other thing, and it was not fo much but that three or four men would have

eaten

eaten it at a meal: I took the government of this rice, promiſing that by the help of God that rice ſhould be nouriſhment for us until it pleaſed God to ſend us to ſome place that was inhabited: and when I ſlept I put the rice in:o my boſom, becauſe they ſhould not rob it from me. We were nine days rowing alongſt the coaſt, without finding any thing but countries uninhabited, and deſert iſlands, where if we had found but graſs it would have ſeemed ſugar unto us, but we could not find any; yet we found a few leaves of a tree and they were ſo hard that we could not chew them. We had water and wood ſufficient, and as we rowed we could not go but by flowing water; for when it was ebbing water, we made faſt our boat to the bank of one of thoſe iſlands, and in the nine days that we rowed, we found a cave or neſt of tortoiſes eggs, wherein were one hundred forty and four eggs, the which was a great help unto us. Theſe eggs are as big as a hen's egg, and have no ſhell about them but a tender ſkin. Every day we ſod a kettle full of thoſe eggs, with a handful of rice in the broth thereof: it pleaſed God that at the end of nine days we diſcovered certain fiſhermen a fiſhing with ſmall barks, and we rowed towards them with a good cheer, for I think there were never men more glad than we were, for we were ſo ſore afflicted with penſure, that we could ſcarce ſtand on our legs. Yet according to the order that we ſet for our rice, when we ſaw thoſe fiſhermen, there was left ſufficient for four days. The firſt village that we came to was in the gulf of Tauay, under the king of Pegu, whereas we found great ſtore of victuals: then for two or three days after our arrival there, we would eat but little meat any of us; and yet for all this, we were at the point of death the moſt part of us. From Tauoy to Martauan, in the kingdom of Pegu, are ſeventy-two miles. We laded our boat with victuals, which were abundantly ſufficient for ſix months, from whence we departed for the port and city of Martauan, where in ſhort time we arrived, but we found not our ſhip there, as we had thought we ſhould, from whence preſently we made out two barks to go to look for her: and they found her in great calamity, and need of water, being at an anchor with a contrary wind, which came very ill to paſs, becauſe that ſhe wanted her boat a month, which ſhould have made her proviſion of wood and water. The ſhip alſo, by the grace of God, arrived ſafely in the aforeſaid port of Martauan.

The

The HISTORY *of the* WORLD. — *Translated from the* KHELASSUT UL AKHBAR *of* KHONDEMEER.

(Continued from Page 277).

The BIRTH *of* ISMAEL (1). ABRAHAM *carries him to Mecca, where he is nourished by the Tribe of* JERHEM (2).

THE recorders of ancient story have related, that Abraham not having any child by Sarah, and she perceiving him greatly desirous that the Lord should bestow on him a son, gave unto him Hagar.

HAGAR conceived of Abraham, and after the days of her pregnancy were accomplished, Ismael was born. Abraham shewed great affection for the child, upon which Sarah grew jealous, and she said unto him, "Carry the boy and his mother "to a desert, where no water is to be found." Since God had commanded Abraham to do whatever might be pleasing unto Sarah, he carried Ismael and Hagar to Mecca, and left them in a desert, to which Gabriel had directed him. When he departed thence, he looked on Ismael and Hagar with sorrow and regret, saying, "O God grant me fortitude!"

ON the arrival of Ismael at Mecca, the spring Zemzem (3), made its appearance. At this juncture the tribes of Jerhem and Ketur (4), arrived at that holy place, and being informed of the appearance of Zemzem, they, with the permission of Hagar, settled there.

(4) قطور (3) زمزم (2) بني جرهم (1) اسمعيل

Abraham was accuſtomed to go to Mecca once a-year, to have a ſight of his beloved ſon; and he returned without alighting from his beaſt.

When Iſmael was arrived at the age of fifteen years, Hagar died; and the chief of the tribe of Jerhem, in order to conſole him, gave him his daughter in marriage.

It happened once that Abraham came to Mecca, at a time when Iſmael was gone to the chace; and having been informed of his ſon's marriage, he went to the door of his houſe, where not meeting with civility from his daughter-in-law, he ſaid unto her, "Tell Iſmael to change the threſhold of his houſe, for it is not worthy of him." When Iſmael returned from hunting, and heard from his wife the meſſage of Abraham, he divorced her, and married another of the ſame tribe.

It likewiſe chanced that another time Abraham came to Mecca, when Iſmael was gone in purſuit of game. And Abraham having experienced from Iſmael's new wife every mark of courteſy and reſpect, ſaid unto her, "When Iſmael returns, "tell him from me, not to change his threſhold, for it is exceedingly approved." When Iſmael returned home from the field, and his wife had acquainted him with theſe words, he ſaid unto her, "You bring me good tidings, for my father has "ordered me to keep you, and to reſpect you." And Iſmael paſſed the reſt of his life with this woman, and ſought not after any other.

The Birth *of* Isaac, (1).

Because that God had given ſuch a ſon as Iſmael unto Hagar, Sarah was exceedingly unhappy, and inceſſantly prayed the Lord to beſtow on her the like bleſſing. According to the moſt authentic traditions, the prayer of Sarah was granted five years after the birth of Iſmael.

On the day that Gabriel and ſome other of the Angels were ſent to deſtroy Sodom, they firſt came to the houſe of Abraham; and at the ſame time that they notified to

(1) اسحق

him

him the fate of that city, they foretold the birth of Iſaac. Sarah, who was ſtanding behind the door, was rejoiced, and ſurprized at theſe tidings; becauſe that ſhe was ſeventy, and Abraham eighty years old.

SEVEN days after receiving this prophecy, Sarah became pregnant. And Abraham ſtood up to praiſe and return thanks unto the gratuitous beſtower of benefits, ſaying, "All praiſe is due unto the Lord, who in my old age hath beſtowed on me "Iſmael and Iſaac; of a truth God hears my prayer."

An Account of LOT'S *going to the Cities of* SODOM *and* GOMORRAH (1), *and of the inhabitants thereof being overwhelmed with the moſt dire calamities.*

IN obedience to the method purſued by many ancient hiſtorians, I ſhall here inſert the ſtory of the prophet Lot being ſent by God to the inhabitants of Mutifekat. This name, according to the beſt authorities, was given to five cities of Syria in the neighbourhood of Jordan (2), whoſe inhabitants were idolaters, and addicted to ſuch unnatural crimes, as had never before been committed by any race of people.

AT the time Abraham ſettled in the neighbourhood of Paleſtine, Lot, the ſon of Haran, Abraham's brother's ſon, was ordered by God to preach righteouſneſs to the people of Sodom and Gomorrah. Lot accordingly went thither and took unto him a wife of that country: but although he called them to repentance for a long time, not one perſon beſides thoſe of his own family believed on him. And the idolaters were continually ſtriving to vex and injure him, inſomuch that if he ever brought a gueſt to his houſe, the people of the city endeavoured to moleſt him alſo. Wherefore Lot lifted up the hands of ſupplication to the throne of grace, and prayed, that this accurſed race might be deſtroyed.

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(3) اردن (1) موتفكات

THE

The prayer of Lot being heard, Gabriel, with a body of Angels, bearing elegant and beautiful forms, came to the houfe of Lot; after having delivered to Abraham the good tidings of the birth of Ifaac. Now Lot's wife not being endowed with the true faith, gave notice to the infidels, faying, " A troop of beautiful youths " are come to be our guefts." Upon which the ruler of the infidels fent ten perfons to Lot, demanding the prefence of his guefts. And the meffengers having told their errand to Lot, he anfwered, " Do not, I pray you, put me to fhame before my " guefts; here are my daughters whom I will give you in marriage." But they replied, " We want not your daughters; and we know for what purpofe you enter- " tain thefe guefts." Lot having refufed to deliver up the young men, two of the meffengers came into the houfe where the Angels were fetting, and having violently laid hold of Gabriel forced him out of the door. The faithful fpirit having blown his breath upon their eyes, they became blind. And the meffengers returned unto the ruler of the city, and informed him of what had happened. Again the infidels fent perfons unto Lot, who faid, " Behold we have long fuffered you to " live amongft us after your own cuftoms; and in return for all this, you admit " magicians into your houfe, to the end that they may deprive the people of their " fight. It is therefore neceffary that this night you depart from our land, other- " wife to-morrow we will deprive you of both your eyes." Lot was terrified, imagining that the Angels were really magicians. They perceiving the fufpicion of Lot, difcovered to him the truth of the affair, and the caufe of their coming: Lot overjoyed at this difcovery, departed from the city with his family; and at break of day, he left the borders of Sodom and Gomarrah, and went towards the dwelling of Abraham.

After the blowing of the morning breeze, Gabriel placed his wings under the cities of Sodom and Gomorrah, and carried them up to fuch an heighth that the cries of the infidels were heard by the Angels in heaven. From thence he precipitated them, inverted, to the earth, " And when our command came, we turned " thofe cities upfide down."

It

It is related, that when Lot and his dependents departed from the borders of Sodom and Gomorrah, Lot's wife, on account of her attachment to the religion of her tribe, was continually looking behind her, till that suddenly a large ſtone fell on her and killed her.

Upon the deſtruction of Sodom and Gomorrah, Lot dwelt with Abraham: and ſeven years after that event, he departed this life.

Abraham *offers up* Ismael; *and God ſends a Sacrifice.*

Those who are converſant in the hiſtory of the prophets, have related, that Abraham had made a vow, that whenever the Almighty ſhould beſtow on him a ſon, he would ſacrifice him to the Lord.

Ismael and Iſaac were born after the making of this vow, and Abraham had forgot it, till one night he ſaw in a dream a perſon who ſaid, "O Abraham, it is "the command of God, that you ſacrifice your ſon." Abraham having awakened, conſidered whether this viſion might proceed from Satan or from God. The dream was thrice repeated, and on the third time, Abraham heard a voice, ſaying, "Satan "does not command you to obey the Moſt High."

Wherefore he aroſe, and took Iſmael by the hand, and carrying with him a knife and a rope, they went together to the valley, under the pretence of gathering ſticks for fuel. When they were arrived at the altar, Abraham looking upon Iſmael ſaid, "Verily my ſon, I beheld in a dream that I ſacrificed you to the Lord." Iſmael anſwered, "O my father, whatever may have been ordered reſpecting me, "perform it." Then Abraham, conformably to the requeſt of Iſmael, bound his hands and feet, leſt in the ſtruggles of death ſome drops of blood might reach the father's veſtments. Abraham applied the knife to his ſon's throat with all his ſtrength, but the edge of the blade bent backwards; and this happened thrice

to

o the aſtoniſhment of them both. At the third attempt, a voice from heaven came, ſaying, " O Abraham you have truly performed your dream." Abraham looking up, ſaw Gabriel, who brought with him a ram: and Abraham knew that the Lord had ſent this ram to be offered up in the place of his ſon. Wherefore he went towards the ram to ſeize it, when the animal ran away; but at length Abraham caught it, and placed it on the altar.

Gabriel having untied the hands and feet of Iſmael ſaid, " Aſk a bleſſing, for " whatever you now require, ſhall be granted." Iſmael prayed, " O God, forgive " the ſins of all thy ſervants, who have departed this life in faith of thy unity, and " do not exclude one of them from thy mercy."

An Account *of the building of the Temple at* Mecca, *and of the Death of* Sarah *and* Abraham.

It has before been related, that Seth was the perſon who founded the Caaba. This building ſuffered much injury from Noah's flood, and was now in a ruinous ſtate. And God having decreed, that the honour of erecting the temple ſhould belong to Abraham and his deſcendants, that prophet, by the direction of Gabriel, went from the land of Syria to Mecca. By the inſtruction of the faithful ſpirit, and with the aſſiſtance of Iſmael, he ſet about building the temple. The black ſtone that Adam brought with him from Paradiſe, and which in the flood the Angels had carried to the mountain Abucobais, Abraham recovered, and fixed in its proper place.

When this ſublime building was finiſhed, Abraham and Iſmael prayed, ſaying, " Lord accept this our offering; for thou art he who heareth and knoweth."

Gabriel deſcended with the glad tidings that their prayer was accepted, and the father and ſon, by the inſtruction of the faithful ſpirit, performed the various ceremonies, as practiſed to this time.

Abraham

Abraham returned to the land of Syria, and the next year he performed a pilgrimage to Mecca along with Sarah and Isaac.

When Sarah had lived 130 years, she departed for the land of peace, and was buried in Hebron.

Abraham, after the death of Sarah, took unto him another wife, and had children by her.

Having arrived at the age of 200 years, his soul took flight to the heavenly mansions.

Abraham was the first person whose beard became grey. In the eightieth year of his age, he was circumcised. He also was the first person who abandoned his country for righteousness sake. According to tradition, he will be the first person clothed at the day of resurrection.

Amongst his ordinances are, cutting the hair of the upper lip, shaving the private parts and arm-pits, cleaning the teeth, washing the mouth, and paring the nails.

It is said that ten volumes descended from heaven to Abraham, and that they contained precepts and mysteries.

The Mission *of* Ismael.

When Ismael was dignified with the gift of prophecy, God sent him to instruct the people of Hazermout, where, for the space of fifty years, he preached the religion of Abraham, but not one of the sinners became a convert to the faith. He returned to Mecca, where he remained till his death.

His

His age was one hundred and thirty years: and he left behind him twelve ſons, of whom Sabit (1) and Kendar (2) remained at Mecca, and the reſt diſperſed themſelves throughout the different parts of Arabia.

It is related, that when the deſcendants of Iſmael had greatly increaſed in Mecca, ſo that the land would not contain them, numbers emigrated, and at their departure they carried with them ſtones of Hegiaz (3), by way of ſecuring themſelves good luck, and which having depoſited in a fit place, they made ſuch proceſſions round it as are performed at Mecca. And this cuſtom went to ſuch exceſs, that whatever ſtone appeared beautiful in their ſight, they carried it away and compaſſed it in like manner. At length, by the temptations of the devil, they became idolaters, and forgot the laws of Abraham, excepting in the deciſion of ſome particular caſes.

The Mission *of the* Prophet Isaac.

Historians ſay, that Iſaac was inveſted with the raiment of prophecy during the lifetime of Abraham; and that having gone into the land of Canaan, he employed himſelf in ſhowing to the multitude the right road.

Isaac had by his wife Rebecca (4) two ſons at one birth, and becauſe that at the time of delivery the hands of Jacob (5) were behind Eſau (6), he was called by that name.

In his old age, Iſaac became dim-ſighted. And at that time he ſaid unto Eſau, his beſt beloved, "Go, and having taken a kid of the mountains fry it, and bring "it me; that I may beſeech God to grant that from your ſtock prophets may be "raiſed up."

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(1) ثابت (2) قیدار (3) حجاز (4) ربقه (5) يعقوب (6) عيص

Esau being gone to the chace, Rebecca, who loved Jacob the beſt, acquainted him with what had happened. And Jacob having dreſſed a fattened kid, brought it to his father, before his brother returned. When Iſaac ſmelt the ſavoury food, he aſked, "What is this?" and Rebecca anſwered, "It is the meat which you "deſired from your ſon." And Iſaac, after having eaten the meat, lifted up the hands of imploration and ſaid, "O God, let abundance and prophecy be the fortune "of the deſcendants of this ſon." In conſequence hereof, according to tradition, ſeventy thouſand of the lineage of Jacob were endowed with the gift of prophecy.

An hour after this, Eſau having dreſſed his game, carried it to his father, and ſaid, "I have brought what you required." Iſaac perceived that fraud had been uſed in this matter, and ſaid unto Eſau. "That bleſſing which I had intended for "thee, has been beſtowed on Jacob,—now I pray the Lord to grant, that mighty "Kings may ſpring from thee, and that thy race be diſtinguiſhed by ſplendor "and magnificence." It is written in the Tarikh Tebry (1), that the deſcendants of Eſau were ſo numerous that all the lands of Alexandria and of the weſt became full of them.—Eſau had a ſon named Room (2), who went and ſettled in the country now called Room; and according to the moſt common and authentic traditions the Kings of Room are the ſtock of this ſon of Eſau.

Isaac having attained to the age of one hundred and eighty years, departed from this land of miſery, for the kingdom of peace and delight. Eſau wrapped the body in a winding ſheet and buried it in Kouds Khalil.

The HISTORY *of* JACOB (3), *alſo called* ISRAEL.

After Eſau had been circumvented in the manner related, he conceived an hatred againſt his brother, and ſought an opportunity to injure and moleſt him; and Jacob was always ſuſpicious of him. When Iſacc died, Jacob's apprehenſion

(1) تاريخ طبري (2) روم (3) اسرائيل

of injury from Efau increafed; wherefore he one night departed from Canaan, and went to Charan (1), which was the dwelling of Laban (2), his uncle.

And having afked in marriage his youngeft daughter, whofe name was Rachel (3), Laban anfwered, " If you will ferve me feven years, I will give you my " daughter." Jacob acceded to the propofal, and when the time agreed upon was expired, Laban fecretly conveyed to the marriage-bed Leah (4), his eldeft daughter. When Jacob difcovered the deceit, he accufed Laban, faying, " After having per- " formed fo much labour for you, behold you have deceived me!" Laban replied, " It is difgraceful for the younger daughter to be given to a hufband, whilft her el- " der fifter is unmarried; however, if your mind is bent on Rachel, ferve me feven " years more, and I will give you her alfo in marriage." Jacob acquiefced in his demand, and after having performed the duties of a fhepherd for the farther ftipulated term, became poffeffed of Rachel. And Laban had two hand-maids, one named Faleh (5), and the other Zelfah (6), whom he fent to the houfe of Jacob.

Jacob had by Leah fix fons Reuben (7), Simeon (8), Judah (9), Levi (10), Zebulun (11), Iffachar (12); and by Rachel, Jofeph (13) and Benjamin (14); Faleh brought him Dan (15) and Nuphtah (16); and of Zelfah were born Gad (17) and Afhar (18). And in the fublime book, the Efbat (19), or brethren, fignify thefe twelve fons of Jacob.

The Prophet has faid, " The love of our native country is one of the articles of " religion." When Jacob defired to return to Canaan, Laban faid, " Stay here an-

(1) قران (2) لبان (3) راحيل (4) ليان (5) فهله (6) زلفه (7) روئيل
(8) شمعون (9) يهودا (10) لاوي (11) زبالون (12) يشخر (13) يوسف
(14) ابن يامين (15) دان (16) ثعبان (17) كاد (18) اشير (19) اسباط

" other

"other year, and I will divide my ſheep into two flocks, one of which ſhall be ap-"pointed for you, and every male lamb that ſhall be kindled from that flock, I will "beſtow on you." Jacob having approved of this propoſal, by the decree of Providence every lamb kindled in the courſe of that year was male. Laban was aſtoniſhed and ſaid, "Stay one year more, and I will give you all the females that ſhall be "brought forth during that period from your flock." Iſrael having conſented to the agreement, it came to paſs, that Jacob's flock produced only female lambs.

Jacob departed for Canaan with his family and flocks. When Eſau beheld his brother he became ſenſeleſs through exceſs of joy; and after a ſhort ſpace of time, when he had recovered himſelf, the two brothers mutually expreſſed the happineſs they enjoyed from the interview.

One year after this event, Benjamin was born of Rachel, and ſhe dying in child-bed, Leah nouriſhed the infant.

When Jacob was ſent by God to inſtruct the people of Canaan, Eſau reſolving to travel, went to the territory of Room.

EXTRACTS

انتخاب از یوسف زلیخا من تصنیف مولوي جامي

بسم الله الرحمن الرحیم

الهي غنچهٔ امید بکشاي — کلي از روضهٔ جاوید بنماي

بخندان ازلب آن غنچه باغم — وزین کلعطر پرور کن دماغم

درین محنت سراي بیمواسا — بنعمتهاي خویشم کن شناسا

ضمیرم را سپاس اندیشه کردان — زبانم را ستایش پیشه کردان

دلي دادي زکوهر کنج بر کنج — ز کنج دل زبانرا کن کهرسنج

زتقویم خرد بروزیم بخش — بر اقلیم سخن فیروزیم بخش

کشادي نافهٔ طبع مرا ناف — معطر کن زمشکم قاف تاقاف

ز شعرم خامه را شکر زبان کن — ز عطرم نامه را عنبر فشانکن

سخن راخود سرانجامي نمانداست — از ان نامه بجز نامي نمانداست

EXTRACTS FROM THE YUSEF ZELEKHA OF JAMI.

By THOMAS LAW, Esq.

THE laſt Extracts having gained admiſſion into the Miscellany, the following are added, to give the Reader an idea of the Author's introduction of the hiſtory. The ſublime account of God's energy influencing all nature, claims the pen of a poet. Love is made elder than Chaos, being the one ſelf-exiſtent and infinite mind. T. L.

To GOD beneficent to all the World.

EXPAND the bud of hope; all-gracious pow'r,
Diſplay from heav'n a never-fading flow'r;

Cauſe it to ſmile and every charm diſpenſe,
Impregnate every ſenſe with redolence.

In this abode of ever reſtleſs care,
With grace benign, accept my humble pray'r.

Cauſe my full heart, with gratitude to know,
Cauſe my full tongue, with endleſs praiſe to ſhew.

My gifted mind, with treaſur'd gems o'erflows,
Direct me to ſelect and to diſcloſe.

Bid wiſdom guide me with unerring hand,
And give the world of words to my command.

By thee the ſmother'd perfume of my ſoul
Wafts forth its muſky balm from pole to pole.

My flowing pen with liquid ſweets inſtill,
Each breathing line with fragrant incenſe fill.

Words join no more to form melodious ſtrains,
Of harmony the name alone remains.

The

درين خم خانهٔ شيرين فسانه   نمي يابم صداي زان ترانه
حريفان باده‌ها خوردند و رفتند   تهي خم خانها كردند و رفتند
نه بينم پختهٔ زين بزم خامي   كه باشد بركفش زان باده جامي
بيا جامي رها كن شرمساري   زصاف و درد پيش آرانچه داري
بنام آنكه نامش حرز جانهاست   ستايش جوهر تيغ زبانهاست
تعالي الله زهي قيّوم دانا   توانائي ده هر نا توانا
فلك را انجمن افروز انجم   زمين را زيب انجم ده بمردم
مرتب ساز سقف چرخ داير   فراز چار ديوار عناصر
بناف غنچهٔ گل را نافه پيوند   زگل بر شاهد گلبن حلي بند
قصب باف عروسان بهاري   قيام آموز سرو جوي باري
بلندي بخش هر همت بلندي   بپستي افكن هر خود پسندي
انيس خلوت شب زنده داران   رفيق روز در محنت گذاران
ز بحر لطف او ابر بهاري   كند خار و سمن را آب داري
ز كان جود او باد خزاني   كند فرش چمن را زر فشاني
وجودش آن فروزان آفتابست   كه ذره ذره از وي نور يابست
گر از خورشيد و مه دارد نهان روي   فتد در عرصهٔ نابود شان كوي

زبام

The dome * convivial now all ſilent found,
No more I hear the magic raiſing ſound.

The fire-eyed ſouls of fancy bounding wild,
Drench'd the rich juice, then left the dome deſpoil'd.

Mere modern ſots are all I can explore,
None quaff the vivifying draft of yore.

Come, Jami, awkward baſhfulneſs diſdain,
Broach all thou haſt and to the bottom drain.

To *Him*, whoſe name a lifeguard doth deſpenſe,
Whoſe praiſe the luſtre is of eloquence:

Omnipotent, eternal, all in all,
Strength'ning the weak, uplifting thoſe who fall!

With ſtars unnumber'd he adorns the ſphere,
The earth with men, who anſwering ſtars appear.

The vaulted roof at his command uproſe,
And jarring elements the frame compoſe.

The boſom of the roſe-bud he perfumes,
The ſhrub he ornaments with wreathing blooms.

He weaves the garments of the brides of ſpring,
He winnows fragrance on the breezes wing.

Exalts who nobly act and humbly truſt;
But ſelf-conceit he proſtrates to the duſt.

By night the gloom of miſery he ſhares;
By day, partakes in ſtruggling labor's cares.

His bounteous ſhowers with general grace adorn,
Gliſt'ning alike in jeſſamine and thorn.

His balmy gales the genial glow unfold,
Beſpangling nature's carpet o'er with gold.

His preſence blazons the great orb of day,
Whence each ſcintillant atom ſhoots a ray.

Withdrawn, them utual orbs that light the world,
To dread Annihilation's cave are hurl'd.

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* The Perſian beauty cannot be preſerved, a banqueting houſe being termed *Khum Khaneh*, or arched houſe; and the word *Khum*, meaning both the ſky and a liq or jar. This alluſion is alſo elegantly introduced for the author to mention his own name, Jami, being literally a cup-bearer. The poet complains that his predeceſſors have anticipated every thing.

From

ز بام آسمان تا مرکز خاک   اکر صدره پیاپي وهم و ادراک
فرود آیند یا بالا شتابند   ز حکمتش ذرهٔ بیرون نیابند
خرد در ذات او آشفته رائي   طلب در راه او بي دست و پائي
ملک شرمنده از ناداني خویش   فلک حیران ز سرکرداني خویش

سخن دیباچه دیوان عشق است   سخن نوباوهٔ بستان عشق است
خرد را کار و باري جز سخن نیست   جهانرا یادکاري جز سخن نیست
بعالم هرچه از نو و کهن زاد   چنین کوید سخندان کز سخن زاد
جهان باشان که بر بالا و پستند   ز جوششهاي آن فواره مستند
چو زان جوشش کند لب نکته راني   کلي باشد ز کلزار معاني
کهي لب را نشاط خنده آرد   که از دیده نم اندوه بارد
از و خندد لب اندوه مندان   وزو کریان شود لبهاي خندان
چو این شان الهي بینم از وي   معاذالله که دامن چینم از وي
بدین مي شغل کیري ساخت پیرم   بپر افشاني اکنون شغل کیرم
دهم از دل برون راز نهان را   بخندانم بکریانم جهان را

کهن

From heav'n's high vault, to centre earth below,
Wherever eye can reach, or thought can go:

Soar we above, or fathom the profound,
No particle uninfluenc'd can be found.

Wiſdom in vain his eſſence tries to ſcan,
His ways impervious to bewilder'd man.

The angels bluſh, unable to expound,
The ſpheres ſurpriſe, loſt in their ceaſeleſs round.

The author proceeds to laud forth the praiſe of the Deity; diſplaying how he produced regularity from chaos, and explaining that love was the firſt principle with which all nature is impreſſed. He then finds an occaſion for ſhewing its influence upon him, and the propriety of his writing upon this topic, and afterwards relates, how the world was generated from our firſt parents as follows.

Learning, the book of love did firſt diſcloſe,
And all this fertile ſcene of life expoſe.

Learning alone employs the wiſe man's mind;
Learning, the ſole memorial of mankind.

Whate'er or old or new, on earth we know,
To learning, with one general voice we owe.

The proud, the meek, all, all with rapture eye,
The mad'ning fount burſt fourth into the ſky,
With ceaſeleſs force, and ever freſh ſupply.

Luxurious fount! whence all advantage find,
To meliorate the heart, or raiſe the mind.

Mirth, taught to think amid her wild career,
Dejected, drops the ſympathetic tear.

Affliction, of her ſorrows it beguiles,
Pleaſing tranſition! tears are chang'd to ſmiles.

When all theſe wonderful effects I ſee,
Theſe ſigns ſuperior of a Deity.

Forbid it heav'n, that now in life's decline,
This ſource of pleaſure I ſhould e'er reſign.

May I diſcloſe the ſecrets of my mind,
Now elevate, and now depreſs mankind.

 Khooſroo

کهن شد نوبت شیرین و خسرو   بشیریني نشانم خسرو نو
سر آمد دولت لیلي و مجنون   کسي دیکر سر آمد سازم اکنون
چو طوطي طبع را سازم شکرخا   زحسن یوسف وعشق زلیخا
خدا از قصه ها چون احسنش خواند   باحسن وجه زان خواهم سخن راند
چو باشد شاهدان وحي منزل   نباشد کذب را امکان مدخل
سخن را زیوري جز راستي نیست   جمال مه بجز ناکاستي نیست
ازان صبح نخستین بیفروغ است   که لاف روشني ازوي دروغ است
چو صبح راستي از صدق دم زد   زخور بر آسمان زرین علم زد
زصنعت کر بیارائي دروغي   نکیرد زان چراغ دل فروغي
چرا دوزي بقد زشت دیبا   که از دیبا نیابد زشت زیبا
ز دیبا زشت زیبائي نیابد   ولي دیبا سوئي زشتي شتابد
رخ کل رنک را کل کونه باید   کش از کل کونه کل رنکي فزاید
چو کل کونه بر وي تیره مالي   نه بیند دیده زان جز تیره حالي
زمعشوقان چو یوسف کس نبوده   جمالش از همه خوبان فزوده
زخوبان هرکرا ثاني ندانند   زاول یوسف ثانیش خوانند
نبود از عاشقان کس چون زلیخا   بعشق از جمله بود افزون زلیخا
زطفلي تا به پیري عشق ورزید   بشاهي وفقیري عشق ورزید

پس

Khoofroo and Shereen, is a worn-out tale,
Another Khoofroo ſhall the world regale.

Lily and Mujnoon, is obſcure and old,
'Tis mine another beauty to unfold.

The glorious ſubject all my genius warms;
I burn with Joſeph's and Zelekha's charms.

From God himſelf, the revelation ſprang,
Delighting every heart, employing every tongue.

With ſacred truth, and pureſt love impreſs'd,
Conviction irreſiſtleſs, fills the breaſt.

No ornament to ſpeech, like truth is found,
The moon is only beautiful when round.

The ſilver dawn, a doubtful gleam diſplays,
Faintly enlight'ning with its borrow'd rays.

But when the ſun his golden banners rears,
With all o'er pow'ring ſplendor he appears.

Thus fiction, if adorn'd with utmoſt art,
Still proves too feeble to engroſs the heart.

Why in rich garb a crooked ſtature dreſs,
It cannot make a charm of uglineſs?

The dreſs depreciated with a ſcorn we ſee,
And but the more diſplay'd deformity.

By blooming beauty jewels may be worn,
Such little aids the pretty ſex adorn.

But paint vermilion on a tawny face,
Conſpicuous more it ſhews the black diſgrace.

No lover ever equall'd Joſeph's charms;
All claim to rivalſhip his name diſarms.

Strive we to make ſuperior beauty known,
Joſeph becomes the bold compariſon.

Zelekha alſo ſoar'd her ſex above,
As matchleſs in her beauty as her love.

In pow'r, in poverty, love held control,
From youth to age, love occupied her ſoul.

In

پس از پیري و عجز و نا تواني — چو بازش تازه شد عهد جواني

بجز راه وفاي عشق نسپرد — بران زادو بران بودو بران مرد

زليخا چو نکه محبوب جهان بود — ولي يوسف بسال ازوي کلان بود

درين نامه سخن رانم زهر يک — بخامه کوهر افشانم زهر يک

بهر نقدي کز ايشان خرج سازم — ز حکمت تازه کنجي درج سازم

طمع دارم که کرناکه شکرفي — بخواند زين محبت نامه حرفي

نبايد نامه سان از رو بمن پشت — نشايد خامه وش بر حرفم انکشت

بدو زد ديده کر بيند خطايئ — نيارد بر سر من ماجرايئ

بقدر وسع در اصلاح کوشند — و اکر اصلاح نتوانند خموشند

کهر سنجان دریاي معاني — ورق خوانان وحي آسماني

چو تاريخ جهان کردند آغاز — چنين دادند از آدم خبر باز

که چون چشم جهان بينش کشادند — برو اولاد او را جلوه دادند

صفوف انبيا با پس و پيش — ستاده هر صفي در پايه خويش

صفوف اوليا قايم دکر جاي — نهاده در مقام بندکي پاي

کروهي با شکوه پادشاهي — بتاج شوکت شاهي مباهي

ستاده

In wrinkl'd feeblenefs and pain,
E'en when the * fhow'r of grace fhed youth again,

Still in one road her conftancy fhe tried,
In that fhe fprung, in that fhe liv'd, in that fhe died.

Zelekha was her fex's paragon;
Jofeph, heav'n's prototype, mankind outfhone.

The charms of both my raptur'd mind engage,
My pen fhall ftrew their luftre o'er each page.

And as I ftill exhauft my treafur'd ftore,
Their infpiration fhall afford me more.

Should chance to wifdom's view this book unfold,
I truft (perhaps with partial fondnefs bold),

You will not turn offended from my fong,
Nor dafh the finger of difguft along.

Try to correct whate'er you think to blame,
But cautioufly beware to wound my fame.

With utmoft pains, fhould no fuccefs attend,
Forbear to cenfure, when you can't amend.

Thofe who at will can fathom the profound,
Or revelation's myftic page expound.

Who pearl from intellectual ftreams explore,
And richeft gems to human view reftore.

Thus teach, from whence this wond'rous world began,
And trace from Adam the long race of man.

God faid, premæval nature burft to light,
And all his future offspring crowd to fight.

A train of prophets, in precedence due,
(Heav'n's emanations) firft attention drew.

Then all the pious (next belov'd of God),
In graceful attitude of reverence ftood.

Then an illuftrious line of fovereigns fhone,
Glitt'ring with crowns and enfigns of a throne.

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* Alluding to the idea, that God reftored her to youth when fhe married Jofeph.

Then

ستاده صف بصف دیکر خلایق
به ترتیب خوش ودستور لایق

چو آدم سوي آن مجمع نظر کرد
زهر جمعي تماشاي دکر کرد

به چشمش یوسف آمد چو یکماه
نه مه خورشید اوج عزت وجاه

جمال نیکوان در پیش او کم
چنان کز پرتو خورشید انجم

کمال حسنش از اندیشه بیرون
زحد عقل و فکرت پیشه بیرون

بدوشش خلعت لطف الهی
بفرقش تاج فرّ پادشاهي

درین محرابکه خورشید قندیل
فکنده غلغله تسبیح و تهلیل

ازان جاه وجلال آدم عجب ماند
بعنوان تعجب زیر لب خواند

که یارب این نهال از کلشن کیست
تماشاکاه چشم روشن کیست

برو این پرتو دولت چرا تافت
جمال وجاه چندین از کجا یافت

خطاب آمد که نور دیدهٔ تست
فرح بخش دل غم دیدهٔ تست

زباغستان یعقوب این نهالیست
زصحراي خلیل الله غزالیست

پس آوردش بسوي سینه خویش
صفا بخش دل بیکینه خویش

زمهر خویشتن کردش خبردار
به پیشاني زدش بوسه پدروار

درین نوبت که صورت پرستي
زند هر کس بنوبت کوس هستي

حقیقت را بهر دور ظهوریست
زاسمي در جهان افتاده شوریست

اکر

Then different ranks appear'd in juſt degree,
With pleaſing change and regularity.

Adam with joy the ſeveral groups ſurvey'd,
Each a peculiar heart-felt bliſs convey'd.

Now Joſeph like a moon came forth, far rather ſay,
The glorious orb itſelf which rules the day.

For all were loſt in his o'erſhadowing rays,
As ſtars within the ſun's ſuperior blaze.

His beauty quite ſurpaſſ'd the pow'r of ſpeech,
Tranſcending e'en imagination's reach.

A * Khelaat from the high, his form o'erſpread,
A crown of glory, radiates his head.

Whilſt peals of gratitude, of praiſe, and joy,
Enchant the ear with heav'nly harmony.

Sublimity, and beauty, thus combin'd,
Surpriſe burſt utterance to his raviſh'd mind.

Oh! God preſerver! whence this flood of light,
Whoſe vaſt effulgence pains my dazzl'd ſight?

Why thus in him concentre every beam?
Why thus in him ſuch luſtre in extreme?

A voice reſounded. This light thy eyes impart,
To chear with gladd'ning rays thy gloomy heart.

From Jacob's garden ſprings this tow'ring tree,
Of Abraham heav'n's beloved's pedigree.

Adam quick caught him in his cloſe embrace,
Imprinting father's kiſſes on his face.

And mutter'd bleſſings broken in his breaſt,
His glad heart leaping with affection preſt.

On this wide theatre of grief and joy *,
Succeſſive actors varying ſcenes employ †.

Each ſounds the trump of fame in pride of heart,
Proclaiming to the world he acts his part.

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* A ſplendid garment, granted by kings to noblemen for diſtinction of merit.

† Though they have Nuckuls, or imitations, they do not diſtinguiſh by the names of tragedy and comedy.

But

اکر عالم بیک دستور ماندي   با انوار کان مستور ماندي

کر از کردون نکردد نور خور کم   نکیرد رونق بازار انجم

زمستان از چمن بارار نه بندد   زتاثیر بهاران کل نه خندد

چو آدم رخت زین محرابکه بست   بجایش شیث در محراب بنشست

چووي هم رفت کرد آغاز ادریس   درین تلبیس خانه درس تقدیس

احوال

But the firſt cauſe, thro' all revolving years,
In endleſs glory to the world appears.

If all were permanent nor changes knew,
What luminaries had been hid from view.

If the great ſun had ne'er withdrawn his light,
No glowing ſtars had thus adorn'd the night.

If winter ne'er reſign'd his rigid ſway,
No flow'rs bedeck'd with ſmiles, in veſture gay,
Had own'd the milder influence of May.

When Adam left this dome of care for peace,
The trouble of the world devolv'd to Sheis *.

When Sheis the mimic pageantry reſign'd,
Idrees † ſucceeded to direct mankind.

THUS the generation continues to the birth of Joſeph; but it is omitted as being little intereſting and entertaining. The Author then gives a hiſtory of *Zelekha*, down to the period where the former extracts commenced.

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* Seth.

† Enoch.

احوال فتح آشام انتخاب از عالمگیر نامهٔ تصنیف میرزا محمد کاظم

ولایت آشام مابین شمال و مشرق بنگاله واقع شده و دریای برهماپتر که از سمت خطا آمده از میان آن ولایت میگذرد و آنچه ازان سرزمین بساحل شمالی دریای برهماپترا است اوترکول گویند و آنچه در طرف ساحل جنوبی است دکن کول خوانند و منتهای طول اوترکول کوهستان است که سکنه آن بقوم میری مچمی اشتهار دارند و مبدائش گواهتی است که سرحد ممالک محروسه پادشاهی است و امتداد دکن کول منتهی میشود بموضعی که موسوم است بسدیه مبادی آن بکوهستان سری نگر پیوسته و از کوهستان های شمالی مشهور که در طرف اوترکول واقع است کوهستان دوله دلانده است و از جبال معروفه جنوبی سمت دکن کول کوهستان نامروپ است که چهار منزل بالای گرگانو است و راجه بانجا گریخته بود و دیگر کوهستان است که سکنه آن از اقوام ناگ گویند متوطنان جبال مذکور مال گذار راجه نیستند لیکن اظهار انقیاد میکنند و امتثال برخی از احکامش مینمایند مگر قوم ذمله که از دایرهٔ اطاعت او بیرون اند و گاهی انتهاز فرصت نموده بحدودی که متصل بدامن کوهستان آنهاست تاخت میبرند ولایت آشام طولانی واقع شده امتدادش تقریباً دوصد کروه جریبی است و عرضش از کوهستانهای شمالی تا جبال جنوبی تخمیناً هشت روزه راه است و از گواهتی تا گرگانو هفتاد و پنج کروه جریبی است و از انجا تا ولایت ختن که مسکن پیران ویسه بوده و درین زمان مشتهر به آوه

ودار

A DESCRIPTION *of* ASSAM. *Extracted from the* ALEMGEERNAMEH *of* MOHAMMED CAZIM, *and translated by* HENRY VANSITTART, *Esq.*

ASSAM, which lies to the north-east of Bengal, is divided into two parts by the river Birhmapoter, that flows from Khita. The northern portion is called Otercol, and the southern Dekincol. Otercol begins at Gowahutty, which is the boundary of his Majesty's territorial possessions, and terminates in mountains inhabited by a tribe called Meeri Mechmi. Dekincol extends from the village Sidea to the hills of Serinagur. The most famous mountains to the northward of Otercol are those of Duleh and Landah; and to the southward of Dekincol are those of Namrup, situated four days journey above Ghergong, to which the Rajah retreated. There is another chain of hills, which is inhabited by a tribe called Nanec, who pay no revenue to the Rajah, but profess allegiance to him, and obey a few of his orders. But the * Zemleh tribe are entirely independent of him, and, whenever they find an opportunity, plunder the country contiguous to their mountains. Assam is of an oblong figure: its length is about 200 standard coss, and its breadth, from the northern to the southern mountains, about eight days journey. From Gowahutty to Ghergong is seventy-five standard coss; and from thence it is fifteen days journey to Khoten, which was the residence of Peeran Wiseh †, but is now

* In another copy this tribe are called Dufleh.

† According to Khondemir, Peeran Wiseh was one of the nobles of Afrasiab, King of Turan, contemporary with Kaicaus, second Prince of the Kianian Dynasty. In the Ferhung Jehangeery and Berhaun Kateâ (two Persian Dictionaries), Peeran is described as one of the Pehlovan, or heroes of Turan, and general under Afrasiab, the name of whose father was Wiseh.

called

ودار المملکت راجهٔ پیکو است که خودرا از نسل پیران ویسه میداند پانزده منزل مسافت است
ازان جمله پنج منزل آنطرف کوهستان تامروپ جنکل وکوهستان صعب وشوار کذار است
وازان کذشته تا آوه که مشرق رویه است زمین هموار ودشت است ودر سمت شمالی
دشت ختای است چنانچه کذارش یافت دریای برمهاپتر ازان سمت آمده وچندین آب
کوهستان جنوبی آشام آمده بدریای برمهاپتر داخل میشود واعظم آنها آب دهنیک است
چنانچه سبق ذکر یافت درموضع لکهوکره بان دریای پهنا درپیوسته ومابین آن دو آب
جزیره ایست معمور مزروع در کمال وسعت وخرمی وصفا تا قریب پنجاه کروه کشیده وآبادی آن
منتهی میشود بجنکل صعبی که چراکاه فیلان است وازانجا فیل میکیرند وسوای آن درجنکلهای
ولایت آشام چهار پنج جای دیکر است که صیدکاه فیلانست چنانچه اکر خواهند درسالی پانصد
ششصد فیل کرفته میشود وطرف دیکر آب دهنیک که جانب کرکانو است سرزمینی است
وسیع خوش وفضای فصیح دلکش مجموع آن آباد ومعمور ودر همه جا کشت وزرع وباغ
ودرختزار موفور ومجموع آن جزیرهٔ که مذکور شد مابین دکن کول است ازموضع سیله کره
تا شهر کرکانو که قریب پنجاه کروه مسافت است همه جا باغهای پردرخت میوه دار چنان بهم
پیوسته که کویا یک باغ است ودرمیان باغها خانهای رعیت است واقسام ریاحین رنکین
وخوشبوی والوان کلهای باغی وخودروی باهم شکفته چون در ایام برسات زمینها آب میکیرد
بجهة سهولت عبور مترددین از سیله کره تا کرکانو آلی عریض باند بسته اند که سرزمینی غیر مزروع
جز آن بنظر نمی آید وازدوطرف راه درختان بانس سایه کستر سربرسرهم نهاده از فواکه واثمار
انجا انبه وکیله وکتهل ونارنج وترنج ولیمون ونالناس است وپنیاله که قسمی از آمله است

در انجا

called Ava, and is the capital of the Rajah of Pegu, who confiders himfelf of the pofterity of that famous General. The firft five days journey from the mountains of Namrup, is performed through forefts, and over hills, which are arduous and difficult to pafs. You then travel eaftward to Ava through a level and fmooth country. To the northward is the plain of Khita, that has been before mentioned as the place from whence the Birhmapoter iffues, which is afterwards fed by feveral rivers that flow from the fouthern mountains of Affam. The principal of thefe is the Dhonec, which has before occurred in this hiftory. It joins that broad river at the village Luckeigereh.

Between thefe rivers is an ifland well inhabited, and in an excellent ftage of tillage. It contains a fpacious, clear, and pleafant country, extending to the diftance of about fifty cofs. The cultivated track is bounded by a thick foreft, which harbours elephants, and where thefe animals may be caught, as well as in four or five other forefts of Affam. If there be occafion for them, five or fix hundred elephants may be procured in a year. Acrofs the Dhonec, which is the fide of Ghergong, is a wide, agreeable, and level country, which delights the heart of the beholder. The whole face of it is marked with population and tillage; and it prefents on every fide charming profpects of ploughed fields, harvefts, gardens, and groves. All the ifland before defcribed lies in Dekincol. From the village Selagereh to the city of Ghergong, is a fpace of about fifty cofs, filled with fuch an uninterrupted range of gardens, plentifully ftocked with fruit-trees, that it appears as one garden. Within them are the houfes of the peafants, and a beautiful affemblage of coloured and fragrant herbs, and of garden and wild flowers blowing together. As the country is overflowed in the rainy feafon, a high and broad caufeway has been raifed for the convenience of travellers from Selagereh to Ghergong, which is the only uncultivated ground that is to be feen. Each fide of this road is planted with fhady bamboos, the tops of which meet, and are intertwined. Amongft the fruits which this country produces, are mangoes, plaintains, jacks, oranges, citrons, limes, pine-apples, and punialeh; a fpecies of amileh, which

درانجا بمشابه راست مزه وخوش چاشني ميشود كه جمعي كه طعم آن دريافته اند برآلوچه ترجيح ميدهند ودرخت نارجيل ونهال فلفل وفوفل وساذج نيز وفور دارد ونيشكر نفيس نازك شيرين سرخ وسياه وسفيد وزنجبيل بي ريشه وبرك تنبول ميشود وقوت نشو ونماء نباتات وقابليت زمين بمرتبه كمال است هرچه بكارند وهرنهال كه نشانند خوب ميشود ودر اطراف كركانو درخت زردآلو وآلودانه نيزهست ليكن چون خود رواست وتربيت وپيوند نيافته اثمار آن زبون است ومحصول عمدهٔ آن ولايت برنج وماش است وعدس بسيار كم است وكندم وجونمي كارند وابريشمي بسيار خوب مثل ابريشم چاسه ميشود وليكن بقدر احتياج ميسازند ووفور عظيم ندارد ومشجر ومخمل وتّاث بندكه قسمي ازپارچه ابريشمي است خوب مي بافند نمك درانجا عزيز وكمياب است ودردامن بعضي كوهها بهم ميرسد ليكن تلخ و كرنده است ودراصل آن ولايت نمكي بغايت تلخ ازكيله مي سازند ودركوهستاني كه قوم نانك مي باشند عودنفيس وافربهم مي رسد وهرسال جمعي ازان قوم عود به آشام آورده به نمك وغله معاوضه ميكنند واين كروه ضلالت پژوه كه دران كوه مسكن دارند بفرسنكها از سرزمين آدميت دور واز حليهٔ صفات وشمايل انساني بكلي مهجورند ازپاي تاسر عريان ميمانند وسك وكربه ومار وموش ومور وملخ وامثال آن هرچه بيابند مي خورند ودركوهستان تامروپ وسبده ولكهوكره نيز عودخوب غرقي پيدامي شود ودراكثر آن جبال آهوي مشكين است و سرزمين ساحل شمالي درياي برمهاپتركه اوتركول كويند درنهايت آباداني است فلفل و فونل بسيار درانجا حاصل ميشود ووفور معموري وكثرت كشت وزرع دران طرف بيشتر

از

which has fuch an excellent flavour, that every perfon who taftes it prefers it to the plumb. There are alfo cocoa-nut trees, pepper vines, beetle trees, and the Sadij *, in great plenty. The fugar-cane excells in foftnefs and fweetnefs, and is of three colours, red, black, and white. There is ginger free from fibres and beetle leaf. The ftrength of vegetation, and fertility of the foil are fuch, that whatever feed is fown, or flips planted, they always thrive. The environs of Ghergong furnifh fmall apricots, yams, and pomegranets; but as thefe articles are wild, and not affifted by cultivation and engraftment, they are very indifferent. The principal crop of this country confifts of rice and † mafh. Adefs is very fcarce, and wheat and barley are never fown. The filks are excellent, and refemble thofe of China; but they manufacture very few more than are required for ufe. They are fuccefsful in embroidering with flowers, and in weaving velvet, and tautband, which is a fpecies of filk of which they make tents and ‡ kenauts. Salt is a very precious and fcarce commodity. it is found at the bottom of fome of the hills, but of a bitter and pungent quality. A bitter fort is in common ufe, which is extracted from the plaintain tree. The mountains inhabited by the tribe called Nanec, produce plenty of excellent Lignum Aloes, which a fociety of the natives imports every year into Affam, and barters for falt and grain. This evil-difpofed race of mountaineers are many degrees removed from the land of humanity, and are deftitute of the characteriftical properties of a man. They go naked from head to foot, and eat dogs, cats, fnakes, mice, rats, ants, locufts, and every thing of this fort which they can find. The hills of Namrup, Sidea, and Luckugereh, fupply a fine fpecies of Lignum Aloes, which finks in water. Several of the mountains contain mufk-deer.

The country of Otercol, which is on the northern fide of the Birhmapoter, is in the higheft ftate of cultivation, and produces plenty of pepper and beetle-nut.

* The Sadij is a long aromatic leaf, which has a pungent tafte, and is called in the Hindoftanee language Teez-paut. In our botanical books it bears the name of Malabathrum, or the Indian Leaf.

† Mafh is a fpecies of grain, and Adefs a kind of pea.

‡ Kenauts are walls made to furround tents.

It

ازدکن کول است لیکن چون جنکلهاي صعب واماکن دشوارکذار دردکن کول افزون تراست
حکام آشام باقتضاي مصالح ملکي آن جانب را محل سکونت ومرکز اقامت ساخته دارالممالک
خویش انجا قرار داده اند ودراوترکول ازساحل دریا ودامن جبال که سردسیراست وبرف دارد
مسافت متفاوتست ازپانزده کروه کم نیست وازچهل وپنج زیاده نه سکنهٔ آن کوهستان ها توانا
وقوي هیکل ووجیه ومستوي الخلقت اند ومانند ساير اهل سردسیر کونهٔ روي شان سرخ
وسفیداست واشجار واثمار سردسیري دران کوهستان ها میشود ودرسمت قلعه جمدهره
بجانب کواهتي کوهستاني است که آنرا ولایت درنک کویند جمیع مردم آن کوهها بایکدیکر در
احوال واطوار وکفتار مشابهت دارند وباشامي قبایل وامکنه ومساکن ازانهم متمایزاند ودر
اکثرآن جبال مشک وقطاس وبهوت وپري ونوعي از اسپ کوهي که آنرا کوت وتانکن
کویند بهم میرسد وطلا ونقره ازریک شوئي آب ها پیدامیشود وهمچنین درکل ولایت آشام از
شستن ریک دریاها ونهرها طلاحاصل میشود ویکي ازمحصولات آن ولایت همین است کویندکه
دوازده هزار آشامي وبروایتي بیست هزار بریک شوي آبها قیام دارند ومقررچنین است که
بالمقطع هریک ازان جمع که باین صنعت مشغول اند درسالي یک توله طلا براجه دهند اهل
آشام کروهي بدکیش باطل آئین اند ودین وملتي مشخص ندارند هرچه مرغوب طبع کجکراي
ایشان افتد بفتواي خواهش نفس ومیل طبع عمل کرده باختیار آن میکرایند وهرامرکه درنظر
ادراک قاصرشان جلوهٔ استحسان کند بهٔ آن اقدام مینمایند ازکمال حشویت مقید بهیچ طریقي
ازطرق کفرواسلام ومقتدي بهیچ فریقي ازمشاهیر فرق انام نیستند برخلاف سایرکفرهٔ هند
ازاکل مطبوخ مسلمانان احتراز نمي کنند وازتناول هیچ یک لحوم غیرکوشت آدمي پرهیز ندارند
ومیت

It even ſurpaſſes Dekincol in population and tillage; but as the latter contains a greater tract of wild foreſts, and places difficult of acceſs, the Rulers of Aſſam have choſen to reſide in it for the convenience of controul, and have erected in it the capital of the kingdom. The breadth of Otercol, from the bank of the river to the foot of the mountains, which is a cold climate, and contains ſnow, is various, but is no where leſs than fifteen coſs, nor more than forty-five coſs. The inhabitants of thoſe mountains are ſtrong, have a robuſt and reſpectable appearance, and are of a middling ſize. Their complexions, like thoſe of the natives of all cold climates, are red and white; and they have alſo trees and fruits peculiar to frigid regions. Near the fort of Jum Dereh, which is on the ſide of Gowahutty, is a chain of mountains, called the country of Dereng, all the inhabitants of which reſemble each other in appearance, manners, and ſpeech, but are diſtinguiſhed by the names of their tribes, and places of reſidence. Several of theſe hills produce muſk, kataus *, bhoat †, peree, and two ſpecies of horſes, called goont and tagnans. Gold and ſilver are procured here, as in the whole country of Aſſam, by waſhing the ſand of the rivers. This, indeed, is one of the ſources of revenue. It is ſuppoſed that 12,000 inhabitants, and ſome ſay 20,000, are employed in this occupation; and it is a regulation, that each of theſe perſons ſhall pay a fixed revenue of a *tola* ‡ of gold to the Rajah. The people of Aſſam are a baſe and unprincipled nation, and have no fixed religion. They follow no rule but that of their own inclinations, and make the approbation of their own vicious minds the teſt of the propriety of their actions. They do not adopt any mode of worſhip practiſed either by Heathens or Mohammedans; nor do they concur with any of the known ſects which prevail amongſt mankind. Unlike the Pagans of Hindoſtan, they do not reject victuals which have

* Kataus is thus deſcribed in the Borhaun Katea: "This word, in the language of Rome, is a ſea-"cow; the tail of which is hung upon the necks of horſes, and on the ſummit of ſtandards. Some "ſay that it is a cow which lives on the mountains of Khita." It here means the mountain-cow, which ſupplies the tail that is made into chowries.

† Bhoat and peree are two kinds of blanket.

‡ The weight of a Rupee.

 been

ومیت نیز می خورند و بنابر عدم عادت ازخوردن روغن مجتنب اند بمشابه که اگر بوی آن از طعامی آید
رغبت به آن نمی نمایند ستر و حجاب عورات درمیان آن قوم رسم نیست چنانچه زنان
راجهٔ انجا نیز روی از کسی نمی پوشند ورخ کشاده و سر برهنه در بیرون تردد میکنند مردان شان
اکثر چهار و پنج زن دارند بیع و شری و معاوضهٔ ازواج درمیان ایشان متعارف و معمول است
سر وریش و بروت می تراشند و هرکس ازین شعار تخلف ورزد اورا زجر و ملامت میکنند
زبان شان بازبان اهل بنگاله آشنائی ندارد وقوت وتوانائی وجرات وبی باکی ازهیات و
خلقت شان پیدا وخصال سبعی وصفات بهیمی ازسیمای حال شان هویداست تاب
ریاضات بدنی وقدرت برامور شاقه ازاکثر طوایف امم بیشتر دارند همه سخت کوش و سخت
جان وجنگ جو وکینه خو وغدار ومکارند رحم وشفقت وانس والفت وصدق لهجه ووفا وشرم
وعفت وحیا درطینت آن قوم بدنهاد نسرشته اند وتخم اهلیت وآدمیت درمزرع وجود ضلالت
آمود شان نکشته چون ازلباس انسانیت بکلی عاری اند پوشش درستی ندارند کرپاسی برسر
ولنگی برکمر می بندند وچادری بدوش میگیرند دستار برسر بستن وجامه وازار وکفش پوشیدن
دران دیار رسم نیست عمارت خشت وسنگ وگل درکل آن ولایت غیر دروازهای شهر کرکانو
وبعضی از بتخانه نیست غنی وفقیر مساکن وبیوت خویش ازچوب ونی وعلف مرتب
میسازند راجه وخواص او برسنگهاسن وروسا واغنیای رعیت بردولی که ازسنگهاسن نازکتراست
سوار میشوند ازدواب اسپ وشتر ودرازگوش دران سرزمین نمیشوند مگر ازجای دیگر

بانجا

been dreſſed by Muſſulmen; and they abſtain from no fleſh except human. They even eat animals that have died a natural death; but, in conſequence of not being uſed to the taſte of ghee, they have ſuch an antipathy to this article, that if they diſcover the leaſt ſmell of it in their victuals, they have no reliſh for them. It is not their cuſtom to veil their women; for even the wives of the Rajah do not conceal their faces from any perſon. The females perform work in the open air, with their countenances expoſed and heads uncovered. The men have often four or five wives each, and publickly buy, ſell, and exchange them. They ſhave their heads, beards, and whiſkers, and reproach and admoniſh every perſon who neglects this ceremony. Their language has not the leaſt affinity with that of Bengal. Their ſtrength and courage are apparent in their looks; but their ferocious manners, and brutal tempers, are alſo betrayed by their phyſiognomy. They are ſuperior to moſt nations in corporal force and hardy exertions. They are enterprizing, ſavage, fond of war, vindictive, treacherous, and deceitful. The virtues of compaſſion, kindneſs, friendſhip, ſincerity, truth, honour, good faith, ſhame, and purity of morals, have been left out of their compoſition. The ſeeds of tenderneſs and humanity have not been ſown in the field of their frames. As they are deſtitute of the mental garb of manly qualities, they are alſo deficient in the dreſs of their bodies. They tie a cloth round their heads, and another round their loins, and throw a ſheet upon their ſhoulder; but it is not cuſtomary in that country to wear turbans, robes, drawers, or ſhoes. There are no buildings of brick or ſtone, or with walls of earth, except the gates of the city of Ghergong, and ſome of their idolatrous temples. The rich and poor conſtruct their habitations of wood, bamboos, and ſtraw. The Rajah and his courtiers travel in ſtately litters (ſingaſun); but the opulent and reſpectable perſons amongſt his ſubjects are carried in lower vehicles, called doolies. Aſſam produces neither horſes *, camels, nor aſſes; but theſe cattle are ſometimes

* As the Author has aſſerted that two ſpecies of horſes, called goont and tagnans, are produced in Dereng, we muſt ſuppoſe that this is a different country from Aſſam.

brought

بانجابرند آن حیوان سیرتان بحکم مجانست بدیدن وداشتن درازگوش میل تمام دارند و
بقیمت اعلي خرید وفروخت مینمایند وازمشاهدهٔ شتر تعجب عظیم میکنند وازاسپ بغایت
میترسند چنانچه اگریک سوار برصد آشامي مسلح حمله برد همه سلاح انداخته فرار مینمایند واگر
گریختن نتوانند خودرا به بند میدهند اما اگریکي ازان مردودان باده پیاده ازقوم دیگر روبروشود غلبه مینمایند
سکنهٔ قدیم آن ولایت دوقوم اند آشامي وکلتاني قوم ثاني برگروه نخستین در جمیع امور تقدم
مزیت دارند مگر در مراسم حرب وسپاه گري وتمشیت اصعاب امورکه آشامیان مقهور در
آن مراتب پیش قدمند شش هفت هزار آشامي دیوسیرت جلادت شعار بااسلحه رزم
وپیکار همواره دراطراف نشیمن وخوابگاه راجه بحراست وپاس او قیام دارند ومعتمد وفدوي
ومیرغضب راجه آن فرقه اند حربهٔ اهل آن ولایت بندوق وشمشیر ونیزه وتیر وکمان
بانس است ودرقلاع ونواره توپ وضرب زن ورام چنگي نیز بسیار دارند ودرانداختن آن
بغایت ماهراند راجه ها وحکام وعمدهاي آن ولایت چون رهگراي نیستي شوند براي آنها دخمهٔ سازند
وزنان وخواص وخدمه متوفي را بابرخي اسباب تجمل وحوایج ایام زندگاني ازقبیل اداني زرین وسیمین
وفرش ولباس وخوردني وچراغي باروغن بسیار ومشعل داري دردخمه گذارند واین را
بمنزلهٔ توشهٔ آخرت شمرند وسردخمه بچوبهاي قوي باستحکام تمام بپوشند چند دخمه کهنه راکه
مردم لشکریان راه یافته شگافته بودند از مجموع آنها موازي نود هزار روپیه ازطلا ونقره برآمد از
بدایع امورکه عقل طبعي مشربان روزگار ازقبول آن سربازاند وجریان عادت برامتناع وقوعش

شهادت

brought thither from other countries. The brutal inhabitants, from a congenial impulſe, are fond of ſeeing and keeping aſſes, and buy and ſell them at a high price. But they diſcover the greateſt ſurprize at ſeeing a camel; and are ſo afraid of a horſe, that if one trooper ſhould attack a hundred armed Aſſamians, they would all throw down their arms and flee; or ſhould they not be able to eſcape, they would ſurrender themſelves priſoners. Yet, ſhould one of that deteſtable race encounter ten men of another nation on foot, he would defeat them.

The antient inhabitants of this country are divided into two tribes, the Aſſamians and the Cultanians. The latter excel the former in all occupations except war, and the conduct of hardy enterpriſes, in which the former are ſuperior. A body-guard of ſix or ſeven thouſand Aſſamians, fierce as demons, of unſhaken courage, and well provided with warlike arms and accoutrements, always keep watch near the Rajah's ſitting and ſleeping apartments; theſe are his loyal and confidential troops and patrol. The martial weapons of this country are the muſquet, ſword, ſpear, and arrow and bow of bamboo. In their forts and boats they have alſo plenty of cannon, zerbzun *, and ramchungee, in the management of which they are very expert.

Whenever any of the Rajahs, magiſtrates, or principal men die, they dig a large cave for the deceaſed, in which they inter his women, attendants, and ſervants, and ſome of the magnificent equipage and uſeful furniture, which he poſſeſſed in his lifetime, ſuch as elephants, gold and ſilver, baudcuſh (large fans), carpets, cloaths, victuals, lamps, with a great deal of oil, and a torch-bearer; for they conſider theſe articles as ſtores for a future ſtate. They afterwards conſtruct a ſtrong roof over the cave upon thick timbers. The people of the army entered ſome of the old caves, and took out of them the value of 90,000 Rupees, in gold and ſilver. But an extraordinary circumſtance is ſaid to have happened, to which the mind of man

* Swivels.

can

شهادت دهد انکه جمعي از منصبداران پيش خانخانان آمده متفق اللفظ والمعني نقل کردندکه دريکي از خمسه‌ها که هستاد سال بران کذشته بود پاندان طلائي برآمد که پان سبز وتازه دران بود و العهدة علي الرواة شهر لکانو مشتمل است برچهار دروازه که بسنک وکل عمارت شده ازهر دروازه تاخانهٔ راجه سه کروه مسافت است واطراف شهر رانيستان احاطه کرده وآل بلند عريضي جهته تردد مردم درايام برسات درسراسر شهر ساخته اند در پيش خانه هرکس باغ و مزروع اوست ودر حقيقت آن شهر محوطه ايست مشتمل برقري ومزارع خانهٔ راجه برکنار رود ديکهو است که ازميان شهر ميکذرد درهريک طرفين رود معموره ايست وبازاري مختصر دارد که غير از پان فروش ديکر اصناف محترفه دران نمي نشيند وسبب آنست که دران ولايت خريد وفروخت اطعمه واغذيه متعارف نيست سکنه آنجا هرسال اقوات يکساله خويش ترتيب داده ذخيره کنند براطراف خانه راجه آلي بسته اند وبرکناره آن بجاي ديوار بانسهاي محکم متصل بهم بزمين فروکرده وبردور آل مذکور خندقي حفر نموده که هميشه پرآبست ودران محوطه يک کروه وچهارده جريب است دردرون آن نشيمنهاي عالي ومساکن وسيع بعضي ازچوب وبرخي ازکاه وعلف که آنرا چهپر کويند جهت راجه ترتيب داده اند واز جمله آن اماکن ديوان خانه ايست بطول يکصد وپنجاه ذرع وعرض چهل ذرع مبني بر شصت وشش ستون چوبين ودور هرستوني قريب بچهار ذرع است ودراطراف آن نشيمن انواع شبکهاي چوبين منبت کار نصب کرده ازدرون وبرون آنرا بالوحهاي برنجي مصقل که چون پرتو آفتاب بران افتد بسان آينهاي درخشنده تزئين نموده آند وبتحقيق پيوسته که سه هزار نجار ودوازده هزار مزدور دوسال متواتر دران کار کرده اند تا مهيا شد هرکاه راجه درين ايوان مي نشست ياسوار ميشدي بجاي

نقاره

can ſcarcely give credit, and the poſſibility of which is contradicted by daily experience. It is this: All the nobles came to the Imperial General, and declared, with univerſal agreement, that a golden beetle-ſtand was found in one of the caves that was dug eighty years before, which contained beetle-leaf quite green and freſh; but the authenticity of this ſtory reſts upon report.

GHERGONG has four gates, conſtructed of ſtone and earth; from each of which the Rajah's palace is diſtant three coſs. The city is encompaſſed with a fence of bamboos, and within it high and broad cauſeways have been raiſed for the convenience of paſſengers, during the rainy ſeaſon. In the front of every man's houſe is a garden, or ſome cultivated ground. This is a fortified city, which incloſes villages and tilled fields. The Rajah's palace ſtands upon the bank of the Degoo, which flows through the city. This river is lined on each ſide with houſes, and there is a ſmall market, which contains no ſhopkeepers except ſellers of beetle. The reaſon is, that it is not cuſtomary for the inhabitants to buy proviſions for daily uſe, becauſe they lay up a ſtock for themſelves, which laſts them a year. The Rajah's palace is ſurrounded by a cauſeway, planted on each ſide with a cloſe hedge of bamboos, which ſerves inſtead of a wall. On the outſide there is a ditch, which is always full of water. The circumference of the encloſure is one coſs and fourteen jereebs. Within it have been built lofty halls, and ſpacious apartments for the Rajah, moſt of them of wood, and a few of ſtraw, which are called chuppers. Amongſt theſe is a dewan khana, or public ſaloon, one hundred and fifty cubits long, and forty broad, which is ſupported by ſixty-ſix wooden pillars, placed at an interval of about four cubits from each other. The Rajah's ſeat is adorned with lattice-work and carving. Within and without have been placed plates of braſs, ſo well poliſhed, that when the rays of the ſun ſtrike upon them, they ſhine like mirrors. It is an aſcertained fact, that 3000 carpenters and 12,000 labourers were conſtantly employed in this work, during two years, before it was finiſhed. When the Rajah ſits in this chamber, or travels, inſtead of drums and trumpets

they

نقاره و نفیر و دهل و دواند میزدند و واند لوحی است مدوّر سطبر از روی و هماناطاس رویین که در
عهد سلاطین عجم نواختن آن در حروب و رکضات متعارف بوده همین است راجهای آن
ولایت پیوسته بکثرت حشم و خدم و بوفور جمعیت اتباع و انصار و سرانجام اسباب نخوت
و مواد استکبار کلاه گوشه غرور بر تارک پندار کج نهاده اند و هرگز سر اطاعت و فرمان برداری
هیچ یک از سلاطین نامدار و خواقین کامکار فرود نیاورده باج و خراج نداده اند در جمیع ازمنه دست
استیلای فرماندهان هندوستان از دامن تصرف آن دیار کوتاه بوده و مفتاح تدبیر هیچکس از
اعاظم گیتی کشایان کشورگیر طلسم اشکال آن مهم ناگشوده در سوابق ایام هرگاه لشکری بعزم
تسخیر آن مرز و بوم روی توجه بدانصوب می آوردی چون بسرحد آنولایت برسیده است
آشامیان مقهور در مقام مدافعت در آمده بشبخون و خدعه و غدر و سد راه آذوقه کار را بر آنها
تنگ میساخته آند و اکر بدین طریقه بران کروه دست نیافته از مقاومت و مصادمت عاجز می آمدند
رعایا را کوچانیده بکوهستانها می بردند و آتش در غلات زده ولایت را خالی میکرده و چون لشکریان
کشور در پی آمده است و ایام برشکال می رسید از کمین فرصت بر آمده بکینه خواهی و انتقام
می پرداخته اند و آن فریق را از فقدان آذوقه و قوت کار بهلاکت کشیده در دست آن مخاذیل
اسیر و قتیل میکردیده اند و باین عنوان مکرر لشکرهای کران و افواج بیکران در ان کرداب بلا غریق
بحر فنا گشته متنفسی از آنها بر نیامده در ازمنهٔ سابقه وقتی حسین شاه نام یکی از سلاطین بنکاله را
عزیمت تسخیر آن ولایت پیش نهاد همت گشته بالشکری جرّار از پیاده و سوار و نوارهٔ
بسیار متوجه آن دیار شد و در آغاز کار بر آشامیان ضلالت شعار ظفر یافت و با سپاه خویش
بان ولایت در آمده رایت غلبه و استیلا برافراشت و راجهٔ آنجا چون تاب مقاومت نداشت
ملک را خالی کرده بکوهستان رفت حسین شاه پسر خود را با اکثر لشکر بضبط آن حدود کذاشته

به بنکاله

they beat the * dhole and dand. The latter is a round and thick inftrument made of copper, and is certainly the fame as the drum † which it was cuftomarv in the time of the ancient kings, to beat in battles and marches.

The Rajahs of this country have always raifed the creft of pride and vain-glory, and difplayed an oftentatious appearance of grandeur, and a numerous train of attendants and fervants. They have not bowed the head of fubmiffion and obedience, nor have they paid tribute or revenue to the moft powerful monarch; but they have curbed the ambition, and checked the conquefts, of the moft victorious Princes of Hindoftan. The folution of the difficulties attending a war againft them has baffled the penetration of heroes, who have been ftiled Conquerors of the World. Whenever an invading army has entered their territories, the Affamians have covered themfelves in ftrong pofts, and have diftreffed the enemy by ftratagems, furprifes, and alarms, and by cutting off their provifions. If thefe means have failed, they have declined a battle in the field, but have carried the peafants into the mountains, burnt the grain, and left the country empty. But when the rainy feafon has fet in upon the advancing enemy, they have watched their opportunity to make excurfions, and vent their rage; the famifhed invaders have either become their prifoners, or been put to death. In this manner powerful and numerous armies have been funk in that whirlpool of deftruction, and not a foul has efcaped.

Formerly Hofein Shah, a King of Bengal, undertook an expedition againft Affam, and carried with him a formidable force in cavalry, infantry, and boats. The beginning of this invafion was crowned with victory. He entered the country, and erected the ftandard of fuperiority and conqueft. The Rajah being unable to encounter him in the field, evacuated the plains, and retreated to the mountains. Hofein left his fon, with a large army, to keep poffeffion of the country, and

* The dhole is a kind of drum, which is beat at each end.

† This is a kind of kettle drum, and is made of a compofition of feveral metals.

به بنگاله معاودت نمود چون برشکال دررسيده بطغيان آبها طرق ومسالک مسدود کرديد راجه
بااعوان وانصار خويش از کوه فرود آمد آشاميان بدکهران لشکر را درميان کرفته بجنک
پرداختند واز جميع جوانب راه وصول آذوقه مسدود ساختند وآن کروه را در اندک فرصتي از
فقدان قوت کار بجان رسيده در دست مقاهير قتيل واسير کشتند وهمچنين محمد شاه بن
تغلق شاه که فرمانرواي اکثر سواد هندوستان بود نوبتي يک لک سوار بساماني سزاوار
بکشايش آن ديار فرستاد و مجموع دران سرزمين طلسم آئين سر بجيب کمنامي فرو برده
خبري واثري از آنها ظاهر نشد وبار ديکر هم برين منوال جيشي بانتقام آشاميان بدفعال بتدارک
اين قضيه بتجهيز کرده بدان مهم روان نمود وچون آنها به بنکاله رسيدند فسخ عزيمت نموده آن داعيه را
موقوف داشت از مردم سرحد هرکس بان ديار قدم کذارد و ازان برکشتن ندارد و هم چنين هيچ
يک از اهل آن ولايت را ياراي برآمدن ازان سرزمين نيست ازين جهت کسي را اطلاع بر
کيفيت حال آن کروه کماهي حاصل نميشود مردم هندوستان اهل آن ولايت را ساحر وجادوکر
خوانند ودر افسون هاي هندي ومبطلات سحر اسم آنولايت مذکور است وکويند که هرکرا بدان ديار
کذار افتد طلسم شده راه بيرون شدن نمي يابد جي ولبجسنکه راجه انجا ملقب بسرکي راجه است
وسرک در لغت هندي آسمان را کويند آن شوريده دماغ سوداي پندار را از کمال جهالت وضلالت
معتقد آنست که اجداد او بدنزاد او فرمانرواي ملاء اعلي بوده اند يکي از آنها وقتي ميل هبوط نمود ونردبان
طلا از آسمان فرود آمده يک چند بنظم مهام آن ناحيت مشغول شد وچون سرزمين دلنشين
او کرديد همانجا اقامت کزيده ديکر باسمان نرفت القصه ولايتي بدين مشابه وسيع معمور وچنين
کشوري دوردست دشوار عبور که بيان کيفيات اخطار ومهالک وخصوصيات صعوبت طرق

ومسالک

returned to Bengal. The rainy ſeaſon commenced, and the roads were ſhut up by the inundation. The Rajah deſcended from the mountains, ſurrounded the Bengal army, ſkirmiſhed with them, and cut off their proviſions, till they were reduced to ſuch ſtraits, that they were all, in a ſhort time, either killed or made priſoners.

In the ſame manner Mohammed Shah, the ſon of Toglac Shah, who was King of ſeveral of the provinces of Hindoſtan, ſent a well-appointed army of a hundred thouſand cavalry to conquer Aſſam; but they were all devoted to oblivion in this country of enchantment; and no intelligence or veſtige of them remained. Another army was diſpatched to revenge this diſaſter; but when they arrived in Bengal, they were panick-ſtruck, and ſhrunk from the enterprize; becauſe if any perſon paſſes the frontier into that diſtrict, he has not leave to return. In the ſame manner, none of the inhabitants of that country are able to come out of it, which is the reaſon that no accurate information has hitherto been obtained relative to that nation. The natives of Hindoſtan conſider them wizzards and magicians, and pronounce the name of that country in all their incantations and counter-charms. They ſay, that every perſon who ſets his foot there, is under the influence of witchcraft, and cannot find the road to return.

Jeidej Sing, the Rajah of Aſſam, bears the title of Surgee, or Celestial. Surg, in the Hindoſtanny language, means Heaven. That frantic and vain-glorious Prince is ſo exceſſively fooliſh and miſtaken, as to believe that his vicious anceſtors were ſovereigns of the heavenly hoſt; and that one of them being inclined to viſit the earth, deſcended by a golden ladder. After he had been employed ſome time in regulating and governing his new kingdom, he became ſo attached to it, that he fixed his abode in it, and never returned.

In ſhort, when we conſider the peculiar circumſtances of Aſſam; that the country is ſpacious, populous, and hard to be penetrated; that it abounds in perils and

ومسالک وديکر عوايق وموانع تسخيرش فراتر از نيروي نکارش وتقرير است وقومي چنين و صفت سبع خصال بهيمه اطوار وطايفه همه ديو هيکل سخت کوش بي باک غدار باعدت واهني تمام وکثرت وجمعيتي فزون از تصور واوهام همه جا در مقام مدافعت ومقاومت کيتي کشا آماده جنک جوئي وکينه خواهي بودند وچندين قلعه حصين محکم اساس وحصين مبين فلک مماس مشحون بمردان کار وسامان حصار داري وپيکار که کشايش هريک از آنها بمدتي مديد ميسر نمي آمد و بيشههاي صعب پرخطر ودرياهاي ذخار پهناور که در راه بود بمددکاري تائيد ايزد نصرت بخش فيروزي رسان وسپهداري اقبال کشورستان خديو جهان مسخر جنود فيروزي اعتصام ومرکز رايات دولت اسلام کشته تارک نخوت واستکبار بسياري از آشاميان مقهور که کردنکشان مغرور وبي دينان از خدادور اند بحوافر مراکب مواکب ظفر مال پايمال اذلال شد ومجاهدان دين ومبارزان سعادت آئين فضيلت غزا وجهاد اندوخته برکات مثوبات آن بروزکار فرخنده شعار شهنشاه حق پرور شريعت کستر توفيق سپاه عايد کرديد وراجه مردود مطرود که کاخ دماغش آبشار راغ نخوت بود وعمري در حکومت ورياست آن قوم بدافعال کوس نخوت واستقلال نواخته هرکز تصور اين ادبار ونکال نمي نمود بوبال اعمال کرفتار آمده بامعدودي از عمدها و نزديکان واهل وعيال وبرخي ازاشيا واموال چنانچه کذارش پذيرفته بکوهستان کامروپ که برداءت آب وهوا وتنکي عرصه وفضابدترين اماکن عالم وبيشک يکي از درکات جهنم است فرار نمود وساير سرداران وسپاهش باشارهٔ او بانروي آب دهنيک رفته درجزيره وسيعي که مابين درياي برهماپتر وآب مذکور است مشتمل برجنکلهاي صعب انبوه وبيشههاي صعب اقامت کزيدند وبرخي ديکر بربعضي کوهستانها جاي کرفتند وجوياي فرصت کين شدند تا مروپ سر

زميني است

and dangers; that the paths and roads are beset with difficulties; that the obstacles to the conquest of it are more than can be described; that the inhabitants are a savage race, ferocious in their manners, and brutal in their behaviour; that they are of a gigantic appearance, enterprising, intrepid, treacherous, well armed, and more numerous than can be conceived; that they resist and attack the enemy from secure posts, and are always prepared for battle; that they possess forts as high as heaven, garrisoned by brave soldiers, and plentifully supplied with warlike stores, the reduction of each of which would require a long space of time; that the way was obstructed by thick and dangerous bushes, and broad and boisterous rivers. When we consider these circumstances, we shall admire that this country, by the aid of God, and the auspices of his Majesty, was conquered by the Imperial army, and became a place for erecting the standard of the faith. The haughty and insolent heads of several of the detestable Assamians, who stretch the neck of pride, and who are devoid of religion, and remote from God, were bruised by the hoofs of the horses of the victorious warriors. The Mussulman heroes experienced the comfort of fighting for their religion; and the blessings of it reverted to the sovereignty of his just and pious Majesty.

The Rajah, whose soul had been enslaved by pride, and who had been bred up in the habit of presuming on the stability of his own government, never dreamt of this reverse of fortune. But being now overtaken by the punishment due to his crimes, fled, as has been before mentioned, with some of his nobles, attendants, and family, and a few of his effects, to the mountains of Namrup. This spot, by its bad air and water, and confined space, is rendered the worst place in the world, or rather it is one of the pits of hell. The Rajah's officers and soldiers, by his orders, crossed the Dhonec, and settled in the spacious island between that and the Birhmapoter, which contains numerous forests and thickets. A few took refuge in other mountains, and watched an opportunity of committing hostilities.

NAMRUP

زميني است درجانب دكن كول ميان سه كوه بلند واقع شده وازكركانو تاانجا چهار روزه
راه است ازبس مكان پرآب وهوا تنك فضا دلكير است راجه هركرا مورد غضب ساختي
آنجا فرستادي طرق ومسالك دشوار عبور دارد كه درو پياده بصعوبت تمام ميرود ويك
راه است كه سوار ميتواند رفت ابتداي اين راه تاقريب نيم كروه جنكلي انبوه است وازان كذشته
راهي است سنكلاخ پرآب وبرطرفين آن دره دو كوه بلند سر بفلك بركشيده بالجمله خان سپهسالار
روزي چند دركركانو اقامت نموده بنظم ونسق مهام وتسليه واستمالت رعايا وكردآوري اشيا و
اموال راجه پرداخت ومكرر خطبه بنام نامي والقاب سامي خديو جهان وخليفه زمان شهنشاه عالمكير
جهان ستان خوانده وجوه دراهم ودنانير بسكه ميمون زينت پذير ساخت دراثناي اين حال
دو سه روز باراني بشدت تمام باريده وبادهاي تند وزيده وآثار موسم برشكال كه دران ديار ازساير ممالك
هندوستان پيشتر شروع ميشود هويدا كرديد چون بالضرورت فصل باران انجا بايستي كذرانيد خان
سپهسالار درصدد تعيين تهانها وحفظ حدود وجوانب وضبط طريق رسيدن آذوقه شده مقرر ساخت كه
ايام برشكال را اينجا بكذرانند وچون ساحت ميدان سپهر ازسياهي لشكر سحاب متجلي
كشته تير باران ابر وبرق افرازي هوا فرونشيند وآبها ودرياها ازجوش وطغيان بازايستد
عساكر كردون ماثر باهتزاز آمده درقلع واستيصال راجه واتباعش كوشش نمايند وعرصه آن بر وبوم
ازخس وخار وجود ضلالت آمود آن مردود برانند

بالجمله كل مواضع دكن كول بتحت تصرف وتسلط اولياي دولت قاهره درآمده اكثر سكنه ورعايا
بانتشار جهت رافت ومعدلت شهنشاه جهان سر بر خط اطاعت وانقياد نهاد بمساكن
واماكن خويش قرار كرفتند وسكان سرزمين اوتركول نيز درصدد ايلي وفرمان پذيري درآمدند

وچون

Namrup is a country on the ſide of Dekincol, ſituated between three high mountains, at the diſtance of four days journey from Ghergong. It is remarkable for bad water, noxious air, and confined proſpects. Whenever the Rajah uſed to be angry with any of his ſubjects, he ſent them thither. The roads are difficult to paſs, inſomuch that a foot-traveller proceeds with the greateſt inconvenience. There is one road wide enough for a horſe; but the beginning of it contains thick foreſts for about half a coſs. Afterwards there is a defile, which is ſtonny and full of water. On each ſide is a mountain towering to the ſky.

The Imperial General remained ſome days in Ghergong, where he was employed in regulating the affairs of the country, encouraging the peaſants, and collecting the effects of the Rajah. He repeatedly read the Khootbeh, or prayer, containing the name and titles of the Prince of the age, King of Kings, Alemgeer, Conqueror of the World, and adorned the faces of the coins with the Imperial impreſſion. At this time there were heavy ſhowers, accompanied with violent wind, for two or three days; and all the ſigns appeared of the rainy ſeaſon, which in that country ſets in before it does in Hindoſtan. The General exerted himſelf in eſtabliſhing poſts, and fixing guards, for keeping open the roads for ſupplying the army with proviſions. He thought now of ſecuring himſelf during the rains, and determined, after the ſky ſhould be cleared from the clouds, and the lightning ceaſe to illuminate the air, and the ſwelling of the water ſhould ſubſide, that the army ſhould again be ſet in motion againſt the Rajah and his attendants, and be employed in delivering the country from the evils of their exiſtence.

The *Author then mentions ſeveral ſkirmiſhes which happened between the Rajah's forces and Imperial troops, in which the latter were always victorious. He concludes thus:*

At length all the villages of Dekincol fell into the poſſeſſion of the Imperial army. Several of the inhabitants and peaſants, from the diffuſion of the fame

of

وچون کیفیت این فتح نامدار خصوصیات سوانح این یورش نصرت آثار درین ایام سعادت انوار
که منتهاي سال چهارم از جلوس میمون بود از عرضداشت خان خانان سپهسالار بمسامع جاه
وجلال که همواره شاهراه بشایر اقبال بادرسیده مسرت پیراي اولیاي دولت گردید عواطف
پادشاهانه محمد امین خان خلف آن نوئین معظم راکه عرضداشت او گذرانیده بود بعطاي خلعت
خاص عز اختصاص بخشید وفرمان مرحمت عنوان مبني بر جلایل مراحم پادشاهانه از پیشگاه عنایت
ونوازش بنام خان خانان پیرایهٔ نفاذ یافته باخلعت خاصه جهت او مرسل گردید ودیگر عنایات
جلیله ومکارم نبیله که درمقام خود سمت ذکر خواهد یافت درباره او بظهور رسید

احوال

of his Majeſty's kindneſs, tenderneſs, and juſtice, ſubmitted to his government, and were protected in their habitations and property. The inhabitants of Otercol alſo became obedient to his commands. His Majeſty rejoiced when he heard the news of this conqueſt, and rewarded the General with a coſtly dreſs, and other diſtinguiſhing marks of his favour.

THE *Narrative, to which this is a ſupplement, gives a conciſe hiſtory of the military expedition into Aſſam. In this deſcription the Author has ſtopt at a period when the Imperial troops had poſſeſſed themſelves of the capital, and were maſters of any part of the plain country which they choſe to occupy or over-run. The ſequel diminiſhes the credit of the conqueſt, by ſhewing that it was temporary, and that the Rajah did not forget his uſual policy of haraſſing the invading army during the rainy ſeaſon. But this conduct produced only the effect of diſtreſſing and diſguſting it with the ſervice, inſtead of abſolutely deſtroying it, as his predeceſſors had treated former adventurers. Yet the concluſion of this war is far from weakening the panegyric which the Author has paſſed upon the Imperial General, to whom a difference of ſituation afforded an opportunity of diſplaying additional virtues, and of cloſing that life with heroic fortitude, which he had always hazarded in the field with martial ſpirit. His name and titles were,* MEER JUMLEH, MOAZZIM KHAN, KHAN KHANAN, SEPOY SALAR.

To THE EDITOR OF THE ASIATICK MISCELLANY.

SIR,

THE *following letter, which was addreſſed by the famous Nizam ul Moolk to the Emperor Mohammed Shah, being drawn up with conſiderable art, and conceived in a ſtrain of freedom very rarely to be met with in the writings of the Aſiaticks, you may probably think it deſerving of preſervation. Should you be of this opinion, you are at liberty to inſert it in the next number of your uſeful* MISCELLANY; *in the third of which is contained an account of the life of Nizam ul Moolk (Aſaph Jah), that will ſerve to illuſtrate ſome paſſages in the letter, on which my notes may not appear ſufficiently full.*

ALTHOUGH *the tranſlation which I have given of this epiſtle will not convey to your Engliſh readers ſo juſt an idea of the original as I could have wiſhed, yet its reſemblance, in point of ſpirit and freedom of ſentiment, to the letter addreſſed by Soubha Singh to Aurungzebe, cannot fail of ſtriking every perſon who has read the elegant tranſlation of the latter made by Mr. Rous, and inſerted in the volume of the hiſtorical fragments publiſhed by Mr. Orme.*

I am, SIR,

Your moſt Obedient Servant,

WM. KIRKPATRICK.

عرضداشت نواب آصفجاه که بحضرت ظل سبحاني محمد شاه غازي نوشته شرح آنکه

بعد رحلت حضرت عالمگیر پادشاه اقدس سره العزیز چون بیشتر آمد پواج وعزل امراي عظام بمیان آمد بنابران سررشته بند وبست سلطنت ازدست رفت تاآنکه درزمان پادشاه شهید بسبب غلبه عبدالله خان بالکلیه انتظام برهم خورد وبي ناموسي چغتاي شد امیر تیمور بزور بازوي همت مملکت هندوستان را بدست آورده حراست وسپه سالاري وپاسباني را باهل توران واگذاشته بودند لله الحمد تاالان فتوري وقصوري ازمغلیه بمیان نیامد وهمیشه مصدر ترددات نمایان بودند وفتوحات نمودند وحضرت عالمگیر پادشاه قدس الله روحه کلید فتح وظفر را بدستیاري خان فیروزجنگ مرحوم واگذاشته بودند چنانچه مهم راجپوتیه وفتح پادشاهزاده محمد اکبر وتمام تسخیر دکن وقلاع بقوت شمشیر نواب فیروزجنگ مرحوم انفصال یافت این کمترین باوجود کم بضاعتي و قلت

NIZAM UL MOOLK *to* MAHOMMED SHAH.

UPON the demiſe of Allumgire * (with whoſe precious ſoul be the purity of God!), the mean and unworthy riſing into power, and the moſt illuſtrious among the nobility conſequently ſinking into obſcurity, the œconomy of the Empire neceſſarily became diſordered. To ſuch a degree did theſe diſtractions increaſe, that in the reign of the late royal martyr † the government was, by the ſucceſsful violence of Abdulah Khan ‡, utterly overthrown, and the diſhonour of the Chughtâi || race completed.

UMEER TIMUR § acquired the Empire of Hindoſtan by the ſtrength of an arm directed by magnanimity: and he committed the adminiſtration of it to noble Tartars, whom he ſelected to command its armies, and to protect its people: and whoſe deſcendants (praiſe be to God!) ſo far from having at any period proved themſelves either deficient or undutiful, have on all occaſions been diſtinguiſhed for political wiſdom, as well as military conduct and ſucceſs. Of this truth the late Khan Feroze Jung ** was an illuſtrious inſtance, his Majeſty Allumgire (with whoſe ſpirit be the purity of the Almighty!) having committed the key of victory into that nobleman's faithful hands; by means of whoſe powerful ſword he not only was victorious againſt the prince Mohammed Akbar ††, but alſo reduced the whole of the Decan, and brought the war with the Rajepoots to a favourable concluſion.

* Aurungzebe.

† Either Ruffei ud Durjat, or Furrokhſere; for they were both put to death by the Siyads: and though Ruffei immediately preceded Mahommed Shah, yet he reigned only three months.

‡ See the account of Aſof Jah, inſerted in the 3d number of this Miſcellany.

|| The name of the tribe from which the preſent royal race are deſcended.

§ Tamerlane.

** The father of the writer.

†† The eldeſt ſon of Aurungzebe, who took up arms againſt his father, A. H. 1069.

THE

قلت سرانجام جنک دران ايامیکه غلبه عبدالله خان ازحد کذشت باندک تردد وتدبیر باعنایت یزداني که الحق یعلو واقع است وحق نمک دامنکیر بود صرفه جان ومال نکرده منافقان را به تیغ آبدار بدستیاري بهادران کرارغیر فرار منعدم ساخته وثانیا چون حیدر قلي خان در کجرات سر بفساد برداشت واحدیرا مجال قدم پیش کذاشتن نشد محض نظر بر خیرخواهي وپاس نمک ضبط ونسق نموده خود برامده چنانچه بتائید رباني ازبیم وهراس دلیران خان مذکور خودرا مجنون ساخته وبربستر بیماري انداخته بحضور رسانید و در ضمن راه افغان متمرد که در مالوه پا ازجاده اطاعت کشیده بود اورا تنبیه بواقعي نموده مظفر ومنصور مراجعت نموده شرف اندوز ملازمت کردید بهر تقدیر اکر بنده را خواهش بوزارت میبود محمد امین خان بهادر هرکز قبول این امر نمیکرد واکر دل بستکي بدکن میداشت مکرر بحضور نمي آمد سواي خیرخواهي ورتق دادن سلطنت و ضوابط تیموري وعالمکیري که ازمدتي برهم خورده بود اراده داشت که باصلاح بیارد اصلا ومطلقا غرضي دیکر نداشت میخواست

The meaneſt of your ſervants, too, actuated by thoſe conſiderations of duty and loyalty which always direct the conduct of the grateful, and inſpire them with a contempt of life and fortune, when the ſacrifice of either is required for the ſervice of thoſe to whoſe bounty they are indebted, even I, though deficient in reſources, and but ill provided with warlike ſtores, did, when the ſucceſs of Abdulah Khan was at its heighth, contribute by my poor exertions and management (aided by the bleſſing of God, and the undaunted ſpirit of my followers), to the deſtruction of your majeſty's enemies.

And at another time when Hyder Kouli Khan raiſed the head of ſedition in Guzarat, and none among your majeſty's moſt favoured ſervants durſt appear in the field againſt him, I alone, influenced by motives of zeal for the proſperity and honour of your government, and of grateful attachment to your royal perſon, ventured to oppoſe the rebel, upon whoſe mind the dread of my arms operated ſo powerfully, that, through the favour of God, he fell a ſudden victim to deſpair, and affecting madneſs threw himſelf at your majeſty's feet *. Proceeding after this ſucceſs through Malwah, I chaſtiſed, in a ſignal manner, the Afghans of that province, who had departed from their duty; and thus crowned with honour and victory, returned to your royal and ennobling preſence.

In every event it is certain that if your ſervant had been deſirous of obtaining the Vizaret, Mahommed Ameen Khan Behadur would never have accepted of that dignity †: and if I had been very ſtrongly attached to the Decan, I ſhould not have repaired to your royal preſence ſo frequently as I have done.—Never, in any ſhape or degree, had I another view or wiſh beſides what was inſpired by the ſincereſt attachment to your majeſty's government, and by a ſolicitude for the firm eſtabliſhment and preſervation of the Empire, and of the inſtitutions derived from your illuſtrious predeceſſors,

* See the account of Aſof Jah, inſerted in Number 3 of this Miſcellany, page 327.

† Eatumad ud Dowlah Mahommed Ameen Khan ſucceeded the factious Siyud Abdulah Khan in the Vizaret of the Empire.

میخواست که تمام خلق الله و رعایا و مساکین و غربا راضي و شاکر باشند و ظالمان و متمردان
سر بر ندارند و دست تعدي حکام ظالمین از عاجزین کوتاه شود و داد مظلومان از ظالمان بستاند
بندوبست سلطنت هر روز محکم تر کردد و باغیان و طاغیان را در زیر نعل سمند سبک سیر و
لطمهٔ شیران دلیر دهد سبک مغزان چند و شیاطین جن و خبیس به تلبیس و غدر و مکر
مقدمات ملحوظه که عند الله ماجور و عند الناس مشکور بود برهم زدند لهذا خود را از راه لاعلاجي بکنار
کشیده و کوته اندیشان چند که از راه فتنه انکیزي احکام پر از نخوت و غرور بمبارزخان نویسانیده
بود بعد از استیصال او در ضبط در آمده انرا بجنس فرستاده و بجهه سبب سزاوار این امور کردیده
بود الحکم لله الواحد القهار چون پیش نفس خود شرمنده نیست بطریق دولت خواهي معروض
میدارد که اسکندر بیجاپوري از راه ناداني و خورد سالي نوکران دولت خواه قدیم کار آمدني آبا و اجداد
خود را برهم زد و طریقه ریاست و فرمان روائ را از دست داد و عنوان فسق و فجور و دست اندازي
بناموس

ceſſors, Timur and Allumgire, which for ſome time paſt have unhappily betrayed alarming ſymptoms of decay, and which I will own it was my object to reſtore to their priſtine vigour and efficacy. It was my wiſh, I will confeſs, to ſee my fellow creatures happy: and the inferior orders of your majeſty's ſubjects contented and grateful. It was my wiſh to prevent the tyrant and the rebel from uplifting their heads; and to with-hold the hand of the unjuſt governor from the unprotected and indigent. It was my wiſh to revenge the wrongs of the oppreſſed upon the oppreſſor; to ſee the ſtrength of the Empire daily increaſe, and its refractory ſubjects ſignally puniſhed. Theſe pure intentions and deſires, ſo acceptable to God, and ſo beneficial to mankind, being, however, fruſtrated by certain contemptible wretches, practiſed in every deceitful art, and holding converſe with infernal ſpirits, I ſaw no alternative but in retirement.

About this time your majeſty's evil-minded and undiſcerning counſellors, with a view of involving your government in trouble, procured certain royal mandates to be addreſſed to Mubariz Khan, which were conceived in a ſtrain reflecting the higheſt indignity and diſhonour on me *. Thoſe letters having fallen into my hands, ſince the defeat and death of that nobleman, I tranſmit them in their original ſtate to your majeſty, humbly beſeeching to be informed wherein I have merited ſuch unjuſt and diſgraceful treatment.

Since by the bleſſing of the Almighty and ſole God, I am not conſcious of any offence of which I need be aſhamed, I ſhall proceed, in the ſincerity of my zeal for the proſperity of your majeſty's government, humbly to lay my ſentiments before you.

Aſkander, Prince of Bijapoor †, being young and unexperienced, withdrew his confidence from the old and faithful ſervants, who had diſtinguiſhed themſelves un-

* He here alludes to the orders tranſmitted to Mubariz Khan upon the appointment of the latter to ſuperſede him in the government of the Decan. See the account of *Aſof Jah*, inſerted in the 3d Number of the Aſiatick Miſcellany.

† Or, Viſiapour.

der

بناموس عالم درپیش کرفت وابو الحسن حیدرآبادي نیز بدستور. باقدما درافتاد وموقران ومدبران
همه ازوانحراف ورزیده پناه باستان دولت حضرت عالم کیر پادشاه آوردند ازانجاکه ذات قدسي
صفات حضرت غفران پناه پر ازعدل وانصاف بجادهٔ طریقهٔ شریعت غرّا قایم ومستحکم بود بخان
فیروزجنک مرحوم براي استیصال آن هردو ظالم حکم شد چنانچه هردو رئیسان بي خردرا بکشتکي
وشکستکي رسانیدند ودست تعدي وجور وستم آنهارا ازغربا کوتاه ساختند وبالفعل ایران
.بهمین سبب بدست افغان رفت پادشاهان را رعایت شرع متین وپاس حرمت ناموس خلق الله
وعدل وانصاف وقدرداني ارکان دولت وامراي قدیم که حقوق نمک بانها ثابت باشد لازم است که
عیش خودرا دردشت وبیابان دانند وبه تنبیه مفسدان کوشند وبداد غربا ورعایا برسند واز
صحبت پواج وابواب ممنوعه محترز باشند تا فسق وفجور دیکر کسي نتواند کرد وهمیشه باید که

درتدبیر

der his predeceſſors; and throwing away the reins of government, gave himſelf up to every ſpecies of wickedneſs, debauchery, and oppreſſion, which could affect the perſonal honour or ſafety of his ſubjects.

Hyderabadi *, treading in the ſame path, was forſaken by his principal officers, and by every perſon poſſeſſing either weight or worth, who with one accord implored the protection of his late majeſty Allumgire, in conſequence of which, that excellent Prince, whoſe nature was replete with every principle of juſtice, and whoſe conduct was invariably regulated by the pureſt piety, gave it in command to Khan Feroze Jung, to exterminate thoſe two unwiſe and tyrannical rulers, whom that illuſtrious chief accordingly purſued, to their over-throw and deſtruction, thereby reſtraining the arm of cruelty and oppreſſion from the poor and helpleſs †.

It is owing to the very ſame cauſes with thoſe juſt ſtated, that Perſia is at this day governed by the Afghans. For it is the duty of Princes to ſee that the laws are ſtrictly obeyed: that the honour of their ſubjects be preſerved inviolate: that juſtice be rendered to all men; and that thoſe loyal nobles and ancient pillars of the ſtate, whoſe claims to reward are eſtabliſhed and acknowledged, be diſtinguiſhed according to their merits. It is the duty, too, of a Prince to ſeek for pleaſure in woods and deſarts ‡: to labour unremittingly in the chaſtiſement of the ſeditious and refractory: to watch over the rights and happineſs of the lower order of his ſubjects: to ſhun the ſociety of the mean: and to abſtain from all prohibited practices, to the end that none of his people may *be able* to tranſgreſs againſt the precepts of religion or morality.

* His proper name was Abul Huſſan. He was beſieged in Hyderabad, A. H. Aurungzebe was at this ſiege (as well as that of Bijapour) in perſon. According to the *Dil Küſhai*, an hiſtorical memoir of the reign of Aurungzebe, both theſe princes ſurrendered their capitals to the Emperor, by whom they were graciouſly received.

† The two examples here adduced to ſhow how fatal an indolent and licentious conduct is to princes, are very artfully choſen: for while they convey an uſeful leſſon to Mahommed Shah, they alſo prove the ſervices rendered by the father of the writer to the royal houſe of Timur.

‡ Alluding to hunting and the other ſports of the field.

در تدبیر ملک گیری باشند و سپاه پروری نمایند و استراحت پادشاهان بخانهٔ زین است برای همین اجداد آن حضرت وضع تمل اناث خود را که عین وقت استراحتست بر خو گیر اسپ قرار داده اند و در سلسلهٔ خود مقرر کرده اند تا طریقهٔ ایشان را فراموش نکردانیده و خود را در زیر عمارات بآرام و آسایش نیندازند و لذت آواز سرود و نغمه در ساز و لباس آواز تفنگ و کوس و وصف آرای معرکهٔ جنگ است نه در زمزمهٔ مطربان و مقلدان و حکم فرمان روایی در شمشیر است نه در زیب بخشیدن زنان و رنگ افشانی مردان کارزار مجاهدان است با منافقانه هولی بازی با مخنثان چون کمترین را نظر بر اصلاح کار است از راه دل سوزی معروض داشته و تن بقضا داده است انشاالله تعالی آنچه لازمهٔ سعی است برای اصلاح کار خواهد کوشید و مبارزخان را که

بسبب

It is alſo the duty of a Prince to be conſtantly employed in enlarging his dominions; and in encouraging and rewarding his ſoldiery; it being in the ſeat of his ſaddle alone that a King can properly repoſe. It was in conformity to this opinion, that the anceſtors of your majeſty eſtabliſhed it as a domeſtick rule, that their wives ſhould be delivered on their ſaddle-cloths, although the moment of child-birth is of all others the one wherein convenience and comfort are moſt conſulted. And they ordained that this uſage ſhould invariably be obſerved by their deſcendants, to the end that theſe might never forget the hardy and manly character of their progenitors, or give themſelves up to the ſlothful and enervating luxury of palaces.

It is not in the melodious notes of the muſician, or the ſoft tones of the mimic ſongſter, that true and delightful harmony conſiſts; but it is in the claſh of arms; in the thunder of cannon; and in the piercing ſound of the trumpet, which aſſembles together the ranks in the field of battle. It is not by decking out the charms of a favourite ſemale, that power and dominion are to be maintained; but by manfully wielding the ſword: nor is it in celebrating the *Hooli* *, with baſe eunuchs, that men of real ſpirit are ſeen to ſprinkle each other with red; but it is in the conflict of heroic and intrepid enemies †.

It being ſolely with the view of correcting the errors of your majeſty's government, and of reſtoring its ancient ſplendor, that the meaneſt of your ſervants has been moved, by the warmth of his zeal and attachment, to impart his ſentiments to your majeſty; he has made up his mind to the conſequences of this well-meant freedom, and will chearfully ſubmit to his fate; being in the mean time, however, determined (with the will of God) to preſerve in the deſign which he has formed of endeavouring

* During this feſtival, which is properly a Hindoo one, both Muſſulmans and Hindoos ſprinkle each other with a red liquid, and alſo a red powder, both called by the general name of *Rung*.

† The alluſion here to the character and conduct of Mahommed Shah is very pointed; Colonel Dowe ſaying of that prince that " he gave himſelf wholly up to indolence, and the enervating pleaſures of the Haram."

to

بسبب کبر سن خرافت بهم رسیده بود باغواي او سپاهی چند نمک بحرام کم راه کردیده بابیست
و پنج هزار سوار و پیاده کرناتکي لاتعد ولاتحصي بسمت خجسته بنیاد آمده بود هرچند پند و نصایح باو نوشت
که از فساد و خونریزي خلق الله از مسلم و کافر باز آید اطاعت نه نمودند و خودرا باچندین بهادران کار
آمدني که هریک ازایشان في الحقيقت مصدر کارهاي عمده بودند یعني سي وسه امیر کذائي نامدار
هزاري تا هفت هزاري را بباد فنادادند چنانچه خلق بیشمار بعد از توپ و تفنگ بزیر شمشیر کشته شدند
چنانچه از سوانح تفصیل تعداد خون ریزي که هرکز در هیچ عصري واقع نشده بود بعرض رسیده باشد
آینده درانچه مرضي مبارک باشد حکم کردد که فرمان بردار است واجب بود بعرض رسانید

to re-eſtabliſh the affairs of the Empire, by every means that may be conſiſtent with his duty, and with propriety.

Mubariz Khan *, infatuated by the dotage incident to old age, having taken the reſolution of advancing hoſtilely towards Aurungabad at the head of a body of regular troops, (who had ſtrayed from the path of gratitude), about 25,000 horſe, and an innumerable hoſt of Carnatic infantry—it was in vain that I remonſtrated with him upon ſo improper a proceeding. In vain was it that I exhorted him againſt engaging in a ſeditious enterprize that could not but be fatal in its conſequences to many true believers, as well as infidels. Diſregarding my authority and his own duty, he perſiſted in his deſign, and with his own life ſacrificed the lives of three and thirty other gallant and diſtinguiſhed noblemen, from each of whom, had they happily ſurvived, it is but juſtice to own that the moſt illuſtrious actions were to have been expected. Beſides theſe, numberleſs were the reſt who fell on this occaſion, the action having commenced with a cannonade; cloſing to muſquet firing; and terminating in a conflict which was decided by the ſword.

Of the particulars of this bloody action † (the parallel of which no age has produced) your majeſty will no doubt have been fully apprized. As to the reſt, it being my duty to obey your majeſty's orders, let it be communicated to me wherein I can execute your royal pleaſure. Having repreſented what was proper, I conclude ‡.

* All the preceding part of this letter is an apology for the action which he is now going to relate. Mubariz Khan acted by the authority of the emperor, yet the Nizam affects to conſider him in the light of a rebel.

† This battle was fought at Shukr-Khairah on the 3d of Mohurrum, A. H. 1137.

‡ The year following the action of Shukr-Khairah, the Nizam appears to have been in as high favour with Mahommed Shah as ever.

EX-

EXTRACTS *from the* KHAZANAH E AAMERAH.—*Translated by* WILLIAM CHAMBERS, *Esq.*

INTRODUCTION.

AMIDST the various publications which are daily presented to the European world, on the subject of Eastern affairs, it must be confessed there is still a want of genuine information; that is, of such as may be safely depended on, either as real fact, or as intelligence drawn from original sources. And yet nothing is more certain, than that a broad foundation of this kind ought to be laid, before we proceed to raise conspicuous superstructures: for, otherwise, in vain will the philosopher indulge his speculations, or the historian polish his periods; however sublime their ideas, however elegant their language, they will enable us to advance but little in useful knowledge; and if what they have so artfully composed, be found to have either a faulty foundation, or what is sometimes the case, no foundation at all, the whole must be cast aside, and their readers, if they wish not to be misled, must divest themselves of most of the impressions they have received from their writings, in order to take in others from better authorities. But the truth is, it is much more easy and pleasant to take up any materials that offer, and to work them up at once with threads drawn from the stores of fancy, than to labour in the mine for genuine matter, sift diligently all that is obtained, and submit to all the restrictions which truth prescribes in the arrangement of it. And as the former method presents a much shorter, if not a more certain, way to present applause than the latter, it is no wonder if the press teems with productions of one description, while those of the other are comparatively few.

AMONG

Among the labours undertaken to advance the knowledge of Aſiatick affairs, none is perhaps more unpleaſant or unthankful than that of tranſlators. The Publick have often been told, that great ſtores of valuable matter lie hidden among the archives of the Eaſtern world. They have often alſo had carefully ſelected ſpecimens preſented to them of different ſorts of writing, the tendency of which has been rather to raiſe, than ſatisfy, curioſity, and which have always left an impreſſion, that nations who could write ſo beautifully muſt be in the poſſeſſion of vaſt treaſures of knowledge. Theſe impreſſions, too, have been confirmed by catalogues of manuſcripts, in which the contents of their reſpective volumes have been deſcribed in ſuch terms, as gave every where ideas of profound and regular compoſitions. But, ſo far as the intellectual powers are concerned, it ſeems vain to imagine, that nations who have ever lived under the influence of dark and confuſed ſuperſtitions, have conſtantly groaned under the yoke of lawleſs tyranny, and have never yet entirely emerged from a ſtate of barbariſm, could add any thing conſiderable to the literature of Europe, furniſhed originally with all the lights of Grecian and Roman ſcience, and ſitting for centuries under the nurture of the mildeſt governments, and in the bright blaze of truth, natural and revealed; though, on the other hand, it muſt be allowed that they poſſeſs much, which, in its degree, deſerves well to be known. As it appears, therefore, plain, that the Publick have by ſuch means been taught to expect, from the unexplored learning of Aſia, more than the nature of things could warrant; ſo the conſequence of this has been, that the few who have undertaken the arduous taſk of giving to Eaſtern authors a European dreſs, have met with leſs encouragement than their labours merited. The uncouth names, and other unforeſeen cauſes of diſguſt, that adhered to thoſe writings after they were tranſlated, together with the inequality of the works themſelves to the ideas that had been pre-conceived of them, have conſpired to render the peruſal of them leſs general than might have been expected, and to confine it to a ſmall number of curious inquirers after knowledge, who are not to be diſcouraged by trivial difficulties.

It

It is, neverthelefs, obvious, that faithful tranflations of the beft Eaftern authors, muft form almoft the only fund from which the Weftern world can expect to derive true and ufeful information. For the inftances of thofe who to a talent of inveftigation, and all other requifites for original compofition, have added fuch an acquaintance with any of the Afiatick tongues, as to be able perpetually to refer to original documents, and communicate to the Publick the refult of their refearches, will be found exceedingly rare. And if we fuppofe the ability, the leifure required for fuch undertakings will be found ftill more uncommon; for as Afia muft be the fcene of inveftigation, and reading and inquiry muft go hand in hand in the progrefs of fuch a work, few will be found who, being in circumftances to live without a fixed employment, will choofe to fpend thofe years in the Eaft, which they might enjoy fo much more in their native country; and a return thither muft deprive them of all thofe opportunities of obtaining living comments, and *viva voce* information, without which innumerable difficulties muft remain unfolved. But good tranflations may be made with fewer requifites, and a lefs command of leifure; and even thofe who have the fmalleft portion of the latter, may now and then contrive to give a verfion of detached pieces of hiftorical, or other kinds of writing, in the felection of which they may be guided by a view of the *defiderata* that appear in that branch of knowledge to which fuch pieces may refer.

The Tranflator of the following Extracts has endeavoured, in the foregoing paragraphs, to exprefs at once his motives and his apology for prefenting to the Publick, through the channel of the Asiatick Miscellany, thefe fhort and detached fragments of Hindoftan hiftory. They are the mite he with deference contributes, from a very fmall ftock of leifure and ability; but he hopes to add more as occafion fhall ferve.

The author of the book, from which they are taken, is at this day alive at Aurungabad, in the Decan, where, after a feries of years fpent in literary purfuits and extenfive travels, he refides, in great repute, and with fome fplendour, at the age

age of eighty-five. The prefent Nizam has vifited him twice in perfon at that city; and the Tranflator is in poffeffion of the copy of a letter addreffed to him, in the year 1775, by the celebrated *Gâzy ud Dîn Khân* *, wherein he pays him the higheft compliments. The work in queftion was publifhed by him there in the fixty-firft year of his age; and he is the author of feveral others in verfe and profe: among which, he tells *Gâzy ud Dîn Khân*, in his anfwer to the above-mentioned letter, that his Arabick poems amounted to 4000 couplets, and his Perfian to 8000; confeffing, at the fame time, that he was conftantly adding fomething to each, though he had then paffed the age of feventy. But his hiftorical writings are, to European readers, the moft curious and valuable of his productions; and they have this particular recommendation, that he was the eye-witnefs of moft of the facts which he relates, and has himfelf travelled over the countries which are the fcene of all his narrations:— circumftances that deferve to be more efpecially remarked, in regard to the enfuing Extracts, which have been the more readily felected, as they have a tendency to throw light on tranfactions, in which both the Englifh and French have been concerned, and, in their accounts of which, they have in fome points differed from each other.

* See Dow's Hiftory, vol. ii. p. 354, &c *feq.*

احوال نواب ناصر جنگ از کتاب خزانه عامره تصنیف: میر غلام علی آزاد

نواب نظام الدوله ناصر جنگ شهید خلف دوم نواب آصفجاه غفران پناه واسطة العقد امراست وبیت القصیده شعرا احوال او مفصل در سرو آزاد صورت تحریر پذیرفته درینجا رخسار صفحه بخال اجمال آرایش می یابد

چون نواب آصف جاه در سنه خمسین ومایه والف بشاه جهان آباد تشریف برد پسر والا گهر را نیابت دکن تفویض فرمود واو در ایام نیابت خود باجی راو را که نبضه غرور در سر داشت مغلوب ساخت نوعی که در احوال غنیم گذشت وبعد رحلت نواب آصف جاه بر مسند ریاست دکن نشست ورعب او قسمی بود که غنیم را دست خوش هراس داشته تا آخر عهد او پا از حد خود بیرون نگذاشت

احمد شاه فرمانروای هندوستان برای اصلاح امور سلطنت شقه طلب بخط خاص بنواب نظام الدوله نوشت نواب تا دریای نربدا جلوریز خود را رسانید درین ضمن احمد شاه شقه ناسخ عزیمت حضور بقلم آورد ونیز مظفر جنگ که ترجمه او می آید سر از اطاعت پیچید نواب از نربدا معاودت نموده با هفتاد هزار سوار جرار ویک لک پیاده بعزم تنبیه مظفر جنگ لوای عزیمت افراخت وتا بندر پلچری

که از

A SHORT ACCOUNT *of* NASER JUNG, *from the* KHAZANAH E AAMERAH *of* MIR GOLAM ALY E AZAD.

THE Navâb Nizâm ud Dowlah Nâser Jung *, was the second son of the Navâb Nizam al Mulk †. He was the most excellent of Omrahs, and a fit subject for the elegies of poets. I have already given a full account of him in the *Serv e Azâd*, but shall here adorn my page with only a few words concerning him.

WHEN the Navâb Nizam al Mulk went to Dehly in the year 1150 ‡, he left this excellent son his vicegerent in the Decan, and in that period Nâser Jung subdued Bâjy Row, who till then had been puffed up with intolerable pride, as I have related in my account of the Marrattas. After the death of Nizâm al Mulk, he succeeded to the viceroyalty of the Decan; and the dread of his name was such, that the Marrattas never attempted during his government to step out of their own boundaries.

AHMED SHAH, then sovereign of Hindostan, sent him a note, written in his own hand, desiring his attendance to assist in settling the affairs of the state, in obedience to which he moved in haste as far as the shore of the Narbudda; but Ahmed Shah in the mean while sent him another note countermanding the order for his attendance, and Muzaffer Jung, of whom we shall hereafter give some account, rebelled about the same time. Upon this the Navâb (Nâser Jung) returned from the shore of the Narbudda, and marched with seventy thousand horse, and a hundred thousand foot, to chastise Muzaffer Jung. By hasty marches he arrived at the sea-port of Pondichery,

* In the original he calls him شهید *the martyr*, by which he means to suggest that he was killed by those who were enemies to the Mohammedan faith, that is to say, the French.

† In Persian *Asof Jah*.

‡ A. D. 1736-7.

which

كه از اورنك آباد پانصد كروه جريبي است بر جناح استعجال رسيده بيست و ششم ربيع الآخر سنه ثلث و ستين و مايه و الف معركه قتال آراست نسايم فيروزي بر پرچم اعلام نظام الدولوي وزيد و مظفر جنك زنده دستكير شد

نواب نظام الدوله موسم برشكال در اركات كذرانيد افاغنه كرناتك همت خان وغيره كه در يساق ملازم سركار بودند چشم از حقوق تربيت و نمك خواري پوشيده بطمع ملك و مال كمر دغا بستند و باتفاق نصاراي پلچري شب هفدهم محرم بحساب تنجيم و شانزدهم بحساب رويت سنه اربع و ستين و مايه و الف شبخون زده نواب نظام الدوله را بكلكشت ارغوان زار شهادت روانه ساختند و بعضي ارباب توفيق تابوت اورا بروضه شاه برهان الدين غريب رسانيده قريب مرقد نواب آصف جاه دفن كردند

بعد شهادت او نواب مظفر جنك را كه مقيد همراه بود بر رياست دكن برداشتند و از پلچري قصد حيدر آباد كردند قضا و قدر اسباب انتقام نواب نظام الدوله آماده ساخت و در دل مظفر جنك و افاغنه ماده نفاق ريخت روزيكه سر زمين لكريت پلي مضرب خيام شد ناخوشي از باطن بظاهر بروز كرد هفدهم ربيع الاول سال مذكور فريقين از مكانهاي خود حركت كرده هنكامه پيكار كرم ساختند و سرداران طرفين مظفر جنك و همت خان وغيرها بقتل رسيدند و خون نواب نظام الدوله يكقلم قاتلان خود را بخاك هلاك غلطانيد

با فقير و نواب نظام الدوله محبت و اخلاص فوق اللسان بود و از ابتداي ملاقات تا انتهاي ايام حيات

which is five hundred meaſured coſs from Aurungabad, and on the *twenty-ſixth of Rabiâ ul âkher* in the year 1163 *, fought a battle †, in which he was victorious, and Muzaffer Jung was taken alive.

The Navâb Nâſer Jung remained at Arcot during the ſeaſon of the rains, and Himmut Khan, and the other Patan Navâbs who ſerved among the troops of the Serkar, blinded by avarice and ambition, and forgetting what they owed to their lord, conſpired againſt him, and on the night preceding the ſeventeenth of Moherrem, according to the aſtronomical reckoning, and the ſixteenth by the vulgar account, in the year 1164 ‡, they, in concert with the Europeans of Pondichery, attacked the camp in the night, and killed the Navâb Nâſer Jung. Some faithful men conveyed his coffin to the monument of Burhân ud Dîn e gerîb, and buried him near the tomb of the Navâb Nizâm al Mulk.

As ſoon as he was killed, they raiſed the Navâb Muzaffer Jung, who was in confinement in the camp, to the government of the Decan, and then ſet out from Pondichery for Heiderabad. But deſtiny ſoon prepared means to retaliate on them the death of Nâſer Jung, and ſowed diſcord in the minds of Muzaffer Jung and the Patans; ſo that on the day they incamped at Lukrîtpally, an open rupture took place; and both parties having moved againſt each other from their reſpective quarters, a battle was fought, in which the heads of each party, to wit, Muzaffer Jung and Himmut Khan, and the reſt were killed; and thus the blood of Nâſer Jung brought his murderers to welter together in the duſt of perdition.

The affection and friendſhip which ſubſiſted between *this Fakîr* ‖ and the Navâb Nâſer Jung was even proverbial, and from the firſt interview between us to the end of his life, the charms of his benevolence and amiable diſpoſitions held me in chains,

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* March 24, 1750.

† What ſort of a battle and victory this was, may be ſeen in Mr. Orme's hiſtory of the Carnatic, page 143 *& ſq.*; but Nâſer Jung was the patron and friend of this hiſtorian, and he may, therefore, with reaſon be ſuſpected of ſome undue partiality.

‡ December 5, 1750.

‖ Meaning himſelf.

in

حيات مثال من آزادرا دردام حسن خلق خود مقيد داشت هرچند خواستم كناره كيرم نكذاشت غفر الله له

ديوان ضخيمي دارد اشعاري كه بعد ملاقات فقير درسلك نظم كشيده بي سقم است هركاه مشق سخن روبروي فقير مي كرد همان وقت اصلاح مي يافت واكر غايبانه مي كفت سر بمهر خود نزد فقير مي فرستاد اصلاح كرده سربمهر خود مي فرستادم بعدازان پيش مردم مي خواند وداخل ديوان ميكرد واشعاري كه پيش ازملاقات فقير كفته اصلاح طلب است نواب مرحوم فقير را تكليف اصلاح ديوان كرده بود قدري اصلاح كردم بعدازان دماغ ياري نداد

شبي غزلي كفته نزد فقير فرستاد اصلاح كرده ارسال داشتم صبح در ديوانخانه برآمد جميع امرا وشعراي ركاب مثل صمصام الدوله شاهنوازخان كه شعر فهم بي نظير بود وموسويخان جرات اورنك آبادي ورضويخان داماد موسويخان مذكور كه در انشا آراي وشعر فهمي امروز يكتاي روزكار است وميرزا خان رسا تخلص ونقد علي خان ايجاد تخلص كه ترجمه هردو در سرو آزاد مسطور است وغيرهم حاضر بودند نواب غزل مذكور خواندن كرفت در شعري سرو خرامان بمعني درخت سرو آورده بود جرات كفت سرو خرامان بر قامت معشوق صادق مي آيد بر درخت سرو چكونه صادق تواند آمد نواب

جانب

in ſpite of the *freedom* * to which my name pretends. Though I wiſhed much to retire, he ſtill refuſed to let me go.—May God pardon all his ſins!

He has written a *Dîwân* which is voluminous. The poems that were written ſubſequent to *this Fakîr's* acquaintance with him are correct. Whenever he exerciſed his genius in compoſing verſes while I was preſent, they uſually underwent an immediate reviſion, but if abſent he would ſeal them up and ſend them to me, and I then returned them to him in like manner corrected. After that he would read them publickly, and then inſert them in his *Dîwân*. The poems written before *this Fakîr's* acquaintance with him ſtand in need of amendment; the Navâb indeed preſſed me to reviſe his *Dîwân* from the beginning, and I did look over a ſmall part of it; but after that my mind did not go to it.

One night he compoſed an ode and ſent it to *this Fakîr*. I corrected and returned it; next morning he came into the hall of audience, where were all the lords and poets of his court, ſuch as *Sumſâm ud Dowlah*, *Shah-navâz Khan* †, who had not his equal for judgement and taſte in poetry; *Mûſevy Khan e Juraat* of Aurungabad; *Rezvy Khan*, the ſon-in-law of the laſt-mentioned Mûſevy Khan, who is at this day the firſt man of his time for fine writing and poetical taſte; *Mirza Khan*, whoſe poetical name was *Reſſa*; and *Nakd Aly Khan*, whoſe poetical title was *Ijâd*, of both of whom I have given an account in the *Serv e Azâd* ‡. The Navâb began to read the ode before them; in one of the lines he had made uſe of the phraſe *dancing cypreſs* to denote a cypreſs *tree*, *Juraat* obſerved, that the phraſe *dancing cypreſs* was proper to repreſent the figure of a living object of affection, but could not with propriety be applied to the tree itſelf. The Navâb looked at me, as though he had ſaid, "it has undergone

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* He alludes to his poetical name آزاد which means *free, one that is ſet at liberty*.

† Often mentioned in Mr. Orme's hiſtory and Mr. Dupleix's memorial, &c.

‡ The name of another work of this author; *Serv* means *Cypreſs*, and *Azâd*, *ſet at liberty*, or *free in its movement*; but *Azâd* is alſo the poetical appellation aſſumed by the author himſelf; ſo that this is a play upon the word.

"your

جانب فقیر نکاه کردیعني بنظر اصلاح شمار سیده است کفتم میرزا صایب از سرو خرامان درخت سرو اراده میکند و میکوید

یکره برار از آستین دست نکارین در چمن
تا دستها پنهان کند سرو خرامان در بغل

نواب عجب بشاشتي کرد و بیت را یاد کرفت جرات کفت عجب از میرزا که درخت زمین کیر را خرامان کفت کفتم بناء شعر بر تخیل است حرکتي که درخت بتحریک نسیم میکند کویا مي خرامد

" your reviſion." I obſerved to them that *Mirza Sâyeb* * made uſe of the phraſe in the ſenſe to which it was here applied, and quoted this couplet:

یکره برار از آستین دست نگارین در چمن
تا دستها پنهان کند سرو خرامان در بغل

" Put forth that decorated hand out of thy ſleeve in the parterre,
" That the dancing cypreſſes may hide theirs in their ſides for ſhame."

The Navâb was mightily pleaſed at this, and got the couplet by heart. *Juraat* ſaid it was ſtrange that *Mirza* ſhould apply the epithet *dancing* to a tree that is fixed to the ground; I anſwered, that the exerciſe of the imagination was the foundation of poetry, and that from the motion of the tree, when waving in the breeze, it might well be ſaid *to dance*.

* *An eminent and much admired Perſian poet.*

احوال نواب مظفر جنگ ازکتاب خزانه عامره

نام اصلي او هدايت محي الدين خان است نسب او بدو واسطه بسعد الله خان وزير اعظم صاحبقران ثاني شاه جهان ميرسد ودختر زادهٔ نواب آصفجاه غفران پناه است ودرعهد نواب آصف جاه بحکومت بيجاپور مي پرداخت ودرعهد نواب نظام الدوله شهيد مسلک مخالفت خال خود پيمود وحسين دوست خان عرف چندا از زوساي ارکات باو پيوسته بگرفتن ارکات تحريص نمود مظفر جنگ رو بارکات آورد ودر انجاجم غفيري از نصاراي فراسيس ساکن پلچري را بوساطت چندا همراه گرفت وبرسر انورالدين خان شهامت جنگ کوپاموي که ازوقت نواب آصف جاه ناظم ارکات بود رفته شانزدهم شعبان سنه اثنين وستين ومايه والف دولاب خونريزي بگردش آورد شهامت جنگ پاي جلادت افشرده ساغر موت احمر چشيد وسرگذشت اسير شدن مظفر جنگ بردست نواب نظام الدوله سابق بمعرض بيان درآمد وبعد شهادت نواب نظام الدوله افاغنه ونصاري مظفر جنگ را برمسند رياست نشاندند ومظفر جنگ رام داس را ديوان خود مقرر کرد وبه راجه رگنات داس مخاطب ساخت واين رام داس برهمن سياه فاميست ساکن سيکاکل که درذيل متصديان سرکار نواب نظام الدوله داخل بود وچندان رتبه نداشت ليکن درقتل نواب نظام الدوله جد وجهد بسيار بعمل آورد وزنار محبت مظفر جنگ برکمر بست لهذا مظفر جنگ اورا باين رتبه رسانيد وبا افاغنه به پلچري رفت وکپتان يعني حاکم انجارا ملاقات کرد وجمعي

A SHORT ACCOUNT *of* MUZAFFER JUNG, *from the* KHAZANAH E AAMERAH.

HIS name at firſt was *Hidâyet Mohiuddîn Khân*. He was the great grandſon of *Sadullah Khan*, the Grand Vizier of *Shah Jehan*; and his mother was the daughter of *Nizâm al Mulk*, in whoſe time he bore the office of governor of *Bîjapûr*. But in the time of the deceaſed *Navâb Nâſer Jung*, he choſe to rebel againſt his uncle *. *Huſſein Dôſt Khan*, vulgarly called *Chundâ*, who was one of the chiefs of Arcot, joined him, and prevailed on him to attempt the capture of that place. He marched thither, was then joined by a great multitude of French from Pondichery, who came thither at the inſtigation of *Chundâ*, and attacked *Anver uddîn Khan Shahâmut Jung* of *Gopâmow*, who had been Nizâm of Arcot ſince the time of *Nizâm al Mulk*. In that engagement, which happened on the ſixteenth of Shabân †, in the *Hidjerah* year 1162, *Anver uddîn Khan* ‡ *was killed* after a brave reſiſtance. I have elſewhere given an account of *Muzaffer Jung's* being taken priſoner by *Nâſer Jung*. After that prince's death, the Patan chiefs and the French placed *Muzaffer Jung* upon the Muſnud; and he choſe a man, named Ram Doſs, for his Dewân, giving him the title of Rajah Raghonaut Doſs. This Ram Doſs was a black-looking Brahmin, an inhabitant of Chicacole, who was among the Muttuſiddies in the ſervice of the *Navâb Nâſer Jung* ||, and by no means of any diſtinction in that claſs of men; but as he beſtirred himſelf much in bringing about the murder of his former maſter, and attached himſelf ſtrongly to

* It may not be amiſs to obſerve here in what light Mr. Dupleix, who eſpouſed the cauſe of Muzaffer Jung, repreſents his pretenſions. " Cependant par ſon teſtament *Nizam Elmoulouk* avoit nommé pour " ſon ſucceſſeur *Mouzaferzinque*, ſon petit fils et ſon *ſeul héritier*, qui fut en effet confirmé dans cette " ſouveraineté par un *firman* du Grand Mogul."

† July 21, 1749, by Gravius's tables.

‡ In Perſian, *drank the crimſon cup of death*.

|| In Perſian the author calls him *Nizâm ud Dowlah*, which was another of his titles; but the tranſlator has adhered to that which is moſt known to Europeans, and has followed the ſame rule in reſpect of *Nizâm al Mulk* and others.

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جمعي از سپاه نصاري را همراه گرفته عازم حيدرآباد شد و بر سرار كات عبور نموده در ملك افاغنه در آمد نيرنكي قدرت در ميان افاغنه و مظفر جنك اختلاف انداخت روزيكه سرزمين لكريت پلي مخيم شد ناخوشي پنهان كل كرد و عايد به پرخاش كشت ازيكطرف مظفر جنك و نصاري و از طرف ديكر افاغنه مستعد شده صف آراي قتال كرديدند همت خان و ديكر سرداران افاغنه بقتل رسيدند وكار مظفر جنك نيز بزخم تيري كه در حدقه چشم رسيد آخر شد و اين سانحه هفدهم ربيع الاول سنه اربع وستين ومائه والف بعالم ظهور آمد

مظفر جنك طالب علمي داشت و تهذيب المنطق ازبر كرده بود و با شعر اصلاً مناسبتي نداشت در ايام رياست او كه دو ماه پيش نبود قريب بيست روز فقير را هم اشتهاء صحبت علمي مستوفي دست داد تزكيه نفس بمرتبه كمال داشت هركاه خود ستائي شروع مي كرد حضار را لفاظ تائيد و تصديق او كه بمنزله ادويه بود تمام مي شد استسقاي او شفا نمي يافت

و در ايام رياست مظفر جنك بالاجي با فوجي از پونه بر سر اورنك آباد آمد و ركن الدوله ناظم انجا پانزده لك روپيه داده آفت او را دفع ساخت و اين ركن الدوله از اعاظم امراي نواب آصف جاه غفران پناه است يازدهم رجب سنه سبعين ومائه والف بجوار رحمت ايزدي آسود

مظفر

the interests of *Muzaffer Jung*, he thought proper to advance him to this eminent station. He then went with the Patans to Pondichery and visited the governor of that place, after which he took with him a body of European troops, and set out for Heiderabad. He passed Arcot in his way, and from thence entered the * territories of the Patan chiefs; but there, by a wonderful dispensation of Providence, dissensions arose between the Patans and *Muzaffer Jung*; so that on the day they encamped at *Lukritpally*, the jealousies which had been hitherto concealed blazed forth into an open rupture. A battle was fought, in which *Muzaffer Jung* and the French appeared on one side, and the Patans on the other; *Himmut Khan*, and the other Patan chiefs, were slain on the part of the latter, and *Muzaffer Jung* received a mortal wound by an arrow which pierced the pupil of his eye. This event happened on the seventeenth of Rabía ul Avvul, in the year 1164 †.

Muzaffer Jung had made some advances in literature, and could repeat the *Tahzíb ul Mantik* ‡ by heart, but he had in fact no pretensions to poetry. During the time he sat on the Musnud, which did not exceed two months, I attended him for about twenty days at his desire, when he chose to converse on literary subjects. His vanity was consummate, and whenever he began to praise himself, in vain did his auditors exhaust their whole stock of flattering expressions, by way of administering some medicine to this inveterate disease; his dropsical thirst of applause was not to be assuaged.

During the government of Muzaffer Jung, Balâjee Row came with a force from Poonah against Aurungabad, and *Rukkun ud Dowlah*, who presided in those parts, gave him fifteen lacks of rupees, and by that means averted the threatened calamity. This *Rukkun ud Dowlah* was one of the principal lords in the court of the deceased *Nizâm ul Mulk*. He died on the eleventh of Rejeb, in the year 1170 ||.

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* That is to say *Cudapah* and *Cannowl*.
† February 2, 1751. ‡ An Arabick treatise of logick. || March 20, 1757.

Muzaffer

مظفر جنک اول کسي است که نصاري را نوکر کرده بطرف ديار اسلام آورد پيش ازين
نصاري در بنادر خود بودند و پا از حدود بيرون نمي گذاشتند بعد شهادت نواب نظام الدوله مظفر جنک
نصاراي فراسيس را نوکر گرفته اينها را اعتضاد خود ساخت و بعد قتل مظفر جنک نصاري بصيغه نوکري
در رکاب امير الممالک شدند و سيکاکل دراجندري وديکر مواضع در جاکير خود گرفتند و طرفه اقتداري
بهم رسانيدند که در دکن حکم حکم ايشان شد موسي بوسي سرکرده نصاري بخطاب عمدة الملک
سيف الدوله مخاطب کشت و حيدر جنک صاحب اختيار سرکار عمدة الملک کرديد چون انکريز
و فراسيس باهم الجخيل عداوت تلاوت ميکنند و بنادر هر دو فرقه باهم قريب واقع است نصاراي
انکريز را هم هواي مداخلت در ملک پادشاهي بهم رسيد که آلوآلو را ديده رنک ميکيرد و بعضي ملک
ارکات بتصرف آورده و نيز بر بنکاله مسلط شدند و قلعه بندر صورت را قابض کشتند و در سنه
اربع و سبعين و مايه و الف بندر پلچري را محاصره کرده از دست فراسيس انتزاع نمودند و عمارت
پلچري را يکقلم از بيخ برکنده قاعاً صفصفاً ساختند و سيکاکل و راج بندري وديکر مواضع که در جاکير
فراسيس رفته بود و قياس کار نميکرد که چطور از دست اينها خواهد برامد خود بخود مستخلص کرديد

کل

Muzaffer Jung was the firſt perſon that took Europeans into his ſervice, and drew them towards the Muſſulman territories. Before that, the Europeans were in their reſpective ſea-ports, and did not ſet foot out of their own boundaries; but after the *Navâb Náſer Jung* was killed, *Muzaffer Jung* took the French into his ſervice, and made them his principal ſupport. On the death of *Muzaffer Jung* they continued in the ſervice of the *Navâb Salâbat Jung*, obtained a grant of Chicacole, Rajmundry, and other places in Jaghîr, and arrived at an aſtoniſhing degree of power and influence; inſomuch that their authority was abſolute in the Decan. Monſieur Buſſy, their commander, was honoured with the titles of *Umdut al Mulk*, and *Seif ud Dowlah*; and *Heider Jung* accepted the employment of firſt officer in Monſieur Buſſy's houſe-hold eſtabliſhment. As, however, the Engliſh and French are from old *at enmity together* *, and the ſea-ports of the two nations lie contiguous to each other, the Engliſh alſo conceived a deſire of meddling with the imperial dominions, for *one plum gets colour by looking at another* †. They got poſſeſſion of ſome parts of the Arcot country, then conquered Bengal, and alſo took the port of Surat into their own hands. In the year 1174 ‡, they beſieged Pondichery, took it from the French, and levelled its buildings with the ground; and then Chicacole, Rajmundry, and thoſe other places which went to compoſe the French Jaghîr, and which no one ever dreamt would be wreſted out of their hands, fell of themſelves into the poſſeſſion of the Engliſh.

* The expreſſion uſed here in Perſian is "as the Engliſh and French read the goſpel of enmity "together" which looks like a ſatirical alluſion to the inconſiſtency of continuing in a hoſtile ſtate, while they profeſs in common to believe in that book, whoſe dictates are calculated to inſpire an oppoſite conduct. But the author probably did not know that his alluſion was capable of ſo extenſive a conſtruction.

† A proverb.

‡ A. D. 1760.

LINES

از حافظ

گل در بر و می بر کف و معشوق بکام است
سلطان جهانم بچنین روز غلام است

گو شمع میارید درین جمع که امشب
در مجلس ما ماه رخ دوست تمام است

در مجلس ما عطر میامیز که ما را
هر لحظه ز گیسوی تو خوشبوی مشام است

گوشم همه بر قول نی و نغمهٔ چنگ است
چشمم همه بر لعل لب و گردش جام است

حافظ منشین بی می و معشوق زمانی
کایام گل و یاسمن و عید صیام است

LINES *from* HAFIZ. *Imitated by* THOMAS LAW, *Esq.*

MY bosom grac'd with each gay flow'r,
I grasp the bowl, my nymph in glee;
The monarch of the world this hour,
Is but a slave compar'd to me.

Intrude not with the taper's light,
My social friends, with beaming eyes;
Trundle around a starry night,
And lo! my nymph the moon supplies.

Away, thy sprinkling odours spare,
Be not officiously thus kind;
The waving ringlets of my Fair,
Shed perfume to the fainting wind.

My ears th' enlivening notes inspire,
As lute or harp alternate sound;
My eyes those ruby lips admire,
Or catch the glasses sparkling round.

Then let no moments steal away,
Without thy mistress and thy wine;
The spring flowers blossom to decay,
And youth but glows to own decline.

E R R A T A.

Page.	*Line.*	
72	13	for Schahrokh read *Shahrokh.*
73	17	for This read *His.*
77	5	Shahrokh Mirza *ſhould have been in Italicks.*
81	1	for Hararâ read *Harâra.*
86	18	with the fruits of this commerce *ſhould have been in Italicks.*
88	ult.	At the end of the Perſian Letter تم
90	7	for اسپ بوز read اسپ یوز
ib.	11	for فرستا read قرستاو
92	5	for قرستاوند read فرستاوند
93	19	for Seyray read *Seray.*
127	29	for kick read *ſtick.*
301	2	Stanza 27 for fled read *dead.*
ib.	4	laſt Stanza for revoking read *revolving.*

CONTENTS

OF THE

FIRST VOLUME

OF THE

ASIATICK MISCELLANY.

Page.

THE Bishop of Landaff's discourse to the clergy of Ely, on the importance of the study of Oriental Literature, - - - - - 1

Hymn to Camdeo, - - - - - - - 18

———to Narayena, - - - - - - 22

———to Sereswaty, - - - - - - 179

———to Ganga, - - - - - - 257

Reflections on viewing the Mausoleum, at Sasseram, - - 29

Thevenot's Account of his Journey from Cairo to Suez, in the year 1658, - 31

An Account of the Arabian Astronomy, - - - 34

The Fatal Effects of Precipitation. From the Ayar Danish of Abulfazel, 55

Extracts from the Khelassut ul Akhbar of Khondemeer, - 60—140—267—433

An Account of Embassies and Letters that passed between the Emperor of China and Sultan Shahrokh, son of Amir Timur. Extracted from the Matla us Sadein, - - - - - - 71

A Story from the Gulistan of Sadi, - - - - 115

A Tale from the Baharistan of Jami, - - - 117

Ode

Page.

Ode from Hafiz, - - - - - - - 119
——from Khoosro, - - - - - 121—128
——from Souda, - - - - - 376
Extracts from the Yusef Zelekha of Jami, - - 125—251—445
Mujnoon, or the distracted lover. A tale in imitation of Jouini, - 129
The Voyages and Travels of M. C. Fredericke, into the East Indies. Translated from the Italian, - - - - 156—278—420
The Enchanted Fruit, or the Hindu Wife. An Antediluvian tale, written in the Province of Bahar, - - - - - 188
A Short Account of the Marratta State, - - - 113
The Tears of Khorassan: an Elegiac Epistle from Anveri, - 286
An Account of the Diamond Mines in Bundelcund, - - 311
Job Charnock's Epitaph, - - - - - 313
An Account of Aracan, - - - - - 316
History of Asof Jah, - - - - - 327
History of Ahmed Shah, king of the Abdallies, - - 332
A Fable from the Anwar e Soheily, - - - - 343
Fable of the Two Hawks, - - - - - 374
Lines from the Musnaivy, - - - - - 375
An Account of the Expences incurred in erecting the Taj Mahl, - 380
An Account of Benares, - - - - - 385
An Account of Lucknow, - - - - - 388
An Account of the Marratta States, - - - - 395
Remarks on Countries, - - - - - 406
A Description of Assam, - - - - - 459
A Letter of Nizâm ul Moolk to Mohammed Shah, - - - 481
Extracts from the Khazanah e Aamerah, - - - 494
Lines from Hafiz, - - - - - 513

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